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THE  
**Scripture Account**  
 OF THE  
 ETERNITY, or Endless DURATION,  
 OF THE  
**JOYS of HEAVEN,**  
 AND THE  
**TORMENTS of HELL,**  
 STATED, EXPLAINED, and VINDICATED.

By Way of REPLY to Mr *W. Whiston's* late  
 BOOK, entitled, *The Eternity of Hell Tor-*  
*ments, considered, &c.*

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*Non de Pileo, frons Compede, sed de ETERNITATE VITÆ  
 ET MORTIS. Tertull.*

— *Venturus Salvator eorum qui salvantur, & Judex eorum  
 qui judicantur, & MITTENS IN IGNEM ETERNUM transi-*  
*guratores veritatis, &c. Iren.*

Οὐαί τῷ ἀνδρῶτι ἐκεῖνῳ, φησὶν ὁ κυριος, καλον ην  
 εἰ-μὴ ἐγενήθῃ, ἢ εἰα τῶν ἐκλεκτῶν με σκανδα-  
 λισαί, ἢ, — διατρε-ῖαι. *Clem. Alexandr.*

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*Whiston's Principles are refuted  
 by scriptural arguments.*

1778



*W. H.*

L O N D O N:

Printed for J. OSWALD, at the *Rose and Crown*  
 in the *Poultry*. 1742. [Price One Shilling.]

THE  
**Scripture Account**  
 OF THE  
 ETERNITY OF ANGELS Duration  
 OF THE  
**JOYS OF HEAVEN**  
 AND THE  
**TORMENTS OF HELL**

By WAY OF REPLY TO Mr. W. WILKINSON'S late  
 BOOK, entitled, The History of Hell, &c.  
 corrected, enlarged, and VINDICATED.

Not to be printed, for the Author, by J. WILKINSON, at  
 the Sign of the Crown, in St. Paul's Church-yard, London.  
 Printed by J. WILKINSON, at the Sign of the Crown, in St. Paul's Church-yard, London.  
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## The P R E F A C E.

**T**IS neither Prejudice against Mr W. (some of whose Books I read with Pleasure and Profit) nor a Disposedness to censure any serious, humble, careful, Enquirers, who can't be persuaded of the proper Eternity of Hell Torments, that has induced me to publish this little Tract; but a Concern for important Truth, and Apprehensions of the very malignant Tendency of contrary Sentiments. The Principal of these are two; one asserts, That all the Damned will be at Length restored to the Favour of God: The other, That after their being punished, or tormented for a Time, an End will be put to their sufferings, or Torments, by an utter Destruction of their Beings. Of what Antiquity the former of these Opinions is, I can't say. The latter was undoubtedly asserted by that half-taught Catechumen, Arnobius; and before him by the Gnosticks and Valentinians. These are the Original Guides that Mr W. follows, but without knowing it. The Scripture (which all should submit to as the sole Standard of Divine Truth) sound Reason, as assisted by Scripture Light, and the most reputable of the Antients, as Justin Martyr, Irenæus, &c. with the main Body of serious Christians and Divines in all Ages, are plainly and certainly against him upon this awful Subject. — But instead of a larger Preface, which there is no Room for, let me annex a Translation of the three Passages quoted at the Bottom of the Title Page.

“ We treat not, says Tertullian, of low trivial  
“ Matters, but of the Eternity of Life and Death.”  
Heaven and Hell, with the endless Joys of the one,  
and the no less perpetual Miseries of the other, are  
here set before us.

## P R E F A C E.

“ Christ Jesus, the Son of God, says Irenæus, will  
 “ come to save them who are to be saved, and to  
 “ judge them who are to be judged, casting into ever-  
 “ lasting Fire them who are Perverters of the Truth.”

— To the same Purpose he writes elsewhere, — τῶν  
 ἀσεβῶν, βλασφημῶν --- εἰς τὸ αἰῶνος πυρ τοῦ τέμελιν, &c.

“ The Ungodly, Blasphemers, and all other Sinners,  
 “ he will send into the everlasting Fire; but to  
 “ the Righteous and Holy, he will grant Immortali-  
 “ ty and eternal Glory.” Lib. 1. p. 50. Paris Edit.

“ Wo to that Man, saith the Lord, It had been  
 “ better for him not to be born, than that he should  
 “ cast a Stumbling-Block in the Way of any one of  
 “ mine Elect, or overthrow the Faith of any one of  
 “ mine Elect.” With these Words of Clemens Alex-  
 andrinus agree those of Mr W’s Ignatius, cited by  
 himself, p. 65. “ They who endeavour to corrupt the  
 “ Church of Christ shall suffer everlasting Punish-  
 “ ment, αἰῶνιαν τιμῶσι δίκην. such an one shall go  
 “ into Hell.”

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## E R R A T A.

**P**AGE 8. last Line, read, the Scripture speaks, p. 18.  
 line 12. αἰῶνος. p. 19. line 2. Nyssen, line 1. of Notes,  
 read *so* before *be*. p. 20. line 1. of Notes, dele *as*. p. 45.  
 line 16. provided. p. 46. line 16. for *last* read *lasts*. p. 48.  
 line 14. dele *ap-* at the End. p. 55. line 4. for *to the* read *is to*.  
 line 25. for *used for* read *a*. line 26. dele *the first* Comma.  
 line 28. read *Cities*. p. 57. line 14. read *deceived*. p. 77.  
 line 8. read *obliger*.

THE



THE  
ETERNITY  
OF  
HEAVEN'S JOYS,  
AND THE  
TORMENTS of HELL  
CONSIDERED.

“**E**VIL Men and Seducers, says the  
“Apostle <sup>a</sup>, shall wax worse and  
“worse, deceiving and being de-  
“ceived.” The Seducers, or false  
Teachers, of the Apostle's Time  
were, it seems, *evil Men*; which is a Character  
not of meer Ignorance, but of Impiety and In-  
sincerity. Whatever these Men were, in point of  
natural or acquired Abilities, they were insincere  
ungodly Persons: Men whose Minds were blind-  
ed, and their Judgments perverted, by the govern-  
B ing

<sup>a</sup> 2 Tim. iii. 13. When the Antients speak of the Apostle,  
without any Name affix'd, generally, if not always, they  
mean the Apostle Paul.

2 *A Character of the Primitive Hereticks.*

ing Influence of evil Affections. As *such*, they were liable, of themselves, to *wax worse and worse* in every respect; to proceed from one dangerous Error, and Degree of Impiety, to another. Accordingly it was foretold, by no less a Man than the Apostle *Paul*, that being left to themselves, (not restrained by the Providence and Grace of God) these false Teachers would really become more and more obstinately Erroneous and Ungodly: (The latter End was likely to be much worse with them than the Beginning :) They, at the same Time, taking no small Pains to infuse the Venom of their corrupt pernicious Principles into others, and being given up to a Spirit of Error, and strong Delusion themselves. Unto whom of our modern Anti-Trinitarians, Pelagians, and other Corrupters of the Christian Faith, this severe Censure of an inspired Penman is justly applicable, 'tis not for me, or any other fallible Persons, tho' much learned, wiser, and better than I am, to determine. I presume not to apply either the hateful Characters of it, or the awful Prediction, to Mr *W. Whiston*.

This Gentleman, tho' learned, diligent, indefatigable, serious, is admired by none, that I know of, for the Delicacy of his Taste, or the Justness and Solidity of his Reasonings. In regard to these Talents his best Friends acknowledge him deficient. With many, who have no manner of Prejudice against him, he passes for a very wild, fanciful, extravagant, Writer both in *Divinity* and *Philosophy*. Allowing that the Gentleman does not design ill, and that the Learned are indebted to him for several ingenious Performances, or Attempts of his, (as a Theorist, a Chronologer, an Astronomer, a Mathematician, a Lecturer on Sir *Isaac Newton's* Philosophy, &c.) 'tis notwithstanding the Complaint of *many*, that this learned Enthusiast

has

has done rather more than almost any other profess'd Christian Divine, to gratify the Infidels of our Age, and to grieve the Minds of sincere understanding Christians; by his bold Attempts to depreciate and enlarge<sup>b</sup> the sacred Canon; by his zealous, unwearied Opposition to the true, supreme, Deity of the Son and Spirit of God; by his occasional Attacks on other capital Articles of the Faith of the Gospel; and by a positive, peremptory, conceited, manner of writing on all Occasions; even upon those Subjects in regard to which his declared Sentiments considerably differ from those of the generality of learned Divines, and serious, thinking, judicious Christians. A Specimen of all this is given us in a late Tract published

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<sup>b</sup> Mr *W.* is guilty, we think, of three very great Faults in regard to the sacred Canon. (1.) He depreciates it. When in his *Essay towards restoring the true Text of the Old Testament*, he maintains, that our *Hebrew* Copies are considerably corrupt; and in his *Essay on the Apostolical Constitutions*, that our New Testament is not the Rule of Faith and Practice to Christians, and that if his pretended *Apostolical Constitutions* are not Genuine, Christ has left his Church unprovided in the principal Concern of all.—(2.) He enlarges it. For he adds to the Old Testament several of the Apocryphal Books commonly bound up with our Bibles, with *the Revelation of Moses*, *Testaments of the twelve Patriarchs*. And to the New Testament he adds his *Apostolical Constitutions*, *Clement's two Epistles*, (the latter of which was really a Work of the third Century) *Hermas*, *Ignatian Epistles*, &c. (3.) He curtails it; taking away the Books of *Exra*, and *Esther* (in lieu of which he gives us the first Apocryphal *Esdras* and the Apocryphal *Esther*,) and the *Song of Songs*; which he boldly censures as a silly, profane, obscene Book; tho' there is good Evidence of its being originally written in *Hebrew*, and receiv'd as a Part of Canonical Scripture by the *Jews*, while they continued to be God's People; as well as of its being acknowledged by the Primitive Christians, and inserted in the antientest Catalogues of sacred Canonical Books yet extant, all which is more than can be prov'd either of the Apocryphal Books of *Esdras*, or any of the rest added to the sacred Canon commonly receiv'd by this bold fanciful Writer.

lished with this Title. “ The Eternity of Hell  
 “ Torments consider’d ; or a Collection of Texts  
 “ of Scripture, and Testimonies of the three first  
 “ Centuries, relating to them, &c.” This Tract  
 does not confine itself, either to the sacred Canon  
 of Scripture for the Authorities it appeals to, or  
 to the awful tremendous Subject that the Title Page  
 proposes to be considered. The Author of it hav-  
 ing formerly hinted to the Publick some Scruples  
 as to the *Eternity of the Torments of Hell*, and  
 having since *that* taken upon him, once and again,  
 to be a more free Censor of that awful Doctrine ;  
 he at length expresses himself much more boldly  
 than ever : He not only takes the Liberty to que-  
 stion the *Eternity*, or proper Everlastingness, of  
*Hell Torments*, which perhaps some very serious  
 tender-hearted Christians may secretly incline to do ;  
 but is as confident of the contrary, as tho’ there was  
 not so much as a single Text that seems to favour  
 it. Having told us of three very eminent Per-  
 sons<sup>c</sup> to whom this frightful Doctrine was very  
 unacceptable ; and having signified to us, that  
 “ was this Doctrine, for certain, a real Part of  
 “ Christianity, it would be a more insuperable  
 “ Objection against it, than any or all the present  
 “ Objections of Unbelievers put together ;” he  
 then condemns it as no less absurd and reproachful  
 to Christianity than the *Atbanasian* Doctrine of the  
 Trinity, the *Calvinist* Doctrine of Reprobation,  
 or

<sup>c</sup> Sir Isaac Newton, Dr Samuel Clarke, and Dr Tho. Burnet.  
 The arguing of this last in his *Latin* Treatise, *De Statu Mor-  
 tuorum & Resurgentium* (with what some others have occasion-  
 ally suggested) has been maturely weighed, and is, through  
 this Tract, kept in View.

<sup>d</sup> What Mr W. calls, the *Calvinist Doctrine of Reprobation*,  
 is hinted in a Passage of the *Recognitions of Clement* cited by  
 himself, p. 71. But what signifies *that*? Mr W. if he can’t  
 bend Passages in old Books to his own Fancies he can suppose  
 them

or the *Popish* Doctrine of Transubstantiation. He likewise, in his usual peremptory Way, asserts, that this Doctrine is contrary to all our natural Notions of the Divine Perfections; was originally derived either from the Enthusiasm of the *Montanists*, or the Ignorance and Follies of the *Albanasians* of the fourth Century; and is a Doctrine that no rational thinking Person can thoroughly believe. Such is the Boldness, and Disingenuity, or Carelessness, of the Man! But not content with *all this*, together with the *Eternity*, or proper Everlastingness, of *Hell Torments*, he likewise signifies his Dislike to the *endless Duration of Heaven's Joys*, and rises at Length to such an Height of whimsical Blasphemy, as to express a long deliberate Persuasion of what evidently implies the non-everlasting Existence even of our Lord Jesus Christ, and the Holy Ghost.

What I propose in this little Tract is,

- I. To present my Readers with some plain express Scripture Testimonies to the *proper Everlastingness of the Joys of Heaven*.
- II. To consider the Scripture Account of the *Endless Duration of the Torments of the Damned*.
- III. To recapitulate, with some short Remarks only, the several gross Mistakes, and pernicious monstrous Opinions, published by Mr *W.* in the Book aforementioned.

I begin with plain express Proofs of what no one Christian Divine before Mr *W.* that I have read or heard

them to be Interpolations, tho' without the Authority of any Manuscript, or any Reason but his own arbitrary Supposition. Thus his Manner is, both to correct the Old Testament, and to alter other antient Writings by *Conjectural Criticism*.

## 6 The Eternity of the Joys of Heaven

heard of, did ever presume to Question, the *strictly endless Duration of the Joys of Heaven*. Now this may be easily, and fairly, inferred,

I. From a large Number of *Texts* that contain in them such Words and Phrases as we commonly, and justly, render *Eternal, Everlasting, for ever, for ever and ever, World without End*. These present themselves partly in the Old Testament, and more abundantly in the New. How often is the Blessedness of good Men described by this Phrase, *Eternal Life*? Let a few Passages be selected. *John* iii. 36. "He that believeth on the Son hath *everlasting Life*." *Chap.* xvii. 2, 3. "Thou hast given him Power over all Flesh, that he should give *Eternal Life* to as many as thou hast given him." And this is *Life Eternal* to know thee, &c." *Rom.* v. 21. "As Sin hath reigned unto Death, even so Grace reigneth unto *Eternal Life*." *Chap.* vi. 23. "The Gift of God is *Eternal Life* through Jesus Christ our Lord." 1 *John* ii. 25. "This is the Promise that he hath promised us, even *Eternal Life*." *Chap.* v. 11. "This is the Record that God hath given to us *Eternal Life, &c.*" As *Life* is put for *Blessedness*, and *Death* for *Misery*, often; so the *Life*, or *Blessedness*, of God's People, here, and in many other *Texts*, is described as *Eternal* or *Everlasting*; besides which Phrase, *Eternal Life*, we read of *Everlasting Salvation* promised to God's *Israel*, and procured for them by Christ, *Isa.* xlv. 17. *Heb.* v. 9. *Everlasting Habitations*\*, that good Men

\* This Character we find also in 2 *Esdr.* ii. 11. Probably the Interpolator of that Book took it from *Luke* xvi. 9.—The same Apocryphal *Esdras* says, *Chap.* ii. 34. "O ye Heathen that hear and understand, look for your Shepherd, he shall give you *everlasting Rest*."—*Ver.* 35. "The *everlasting Light*"

*asserted and prov'd, against Mr. W.* 7

Men enter upon as soon as they fail, or die out of the present World. *Luke xvi. 9. Everlasting Joy. Isa. lxi. 7. Chap. xxxv. 10. Eternal Glory. 2 Tim. ii. 10. 1 Pet. v. 10. an Eternal Inheritance, of which the earthly Canaan was a Figure. Heb. ix. 15. an Eternal Weight of Glory, which the Apostle opposes to our present light transitory Afflictions. 2 Cor. iv. 17. Things which are not seen as yet, and Eternal by way of Opposition to Things already seen, and temporary. Ver. 18. an House not made with Hands, Eternal in the Heavens, Ch. v. 1. This future everlasting Blessedness (of which, by Reason of the transcendent Worth of it, such numerous Characters present themselves) even Old Testament Believers prayed for, and were not without Hopes of. Ps. xvi. 4. Ps. xxi. 5. Ps. lxxiii. 26. Which Hopes, we may be sure, were not groundless. Ps. xxii. 26. To the Passages already pointed at, which the Reader is desired to consult, I add the following Promises, speaking plainly to the same Purpose. *John iv. 14. "Whoso drinketh of the Water that I shall give him shall never thirst, (shall not thirst for ever, εἰς τὸν αἰῶνα)" Ch. viii. 35. "The Servant "abideth not in the House for ever; but the Son "abideth ever;" where the present Tense is put for the future; and, the Son, is every true Child of God, to whom this gracious Promise secures an everlasting happy Abode, in the Presence and Family of God; according to that Hope of the pious Psalmist. Ps. xxiii. 6. and agreeably to many other precious Promises, particularly, John x. 28, 29. "I give unto them Eternal Life, and they "shall**

*"Light shall shine upon you for evermore."—Ver. 45. "These "—have put off the Mortal Cloathing, and put on the Immortal," (which manifestly alludes to 1 Cor. xv. 53, 54. 2 Cor. v. 3, 4. as what follows does to Rev. vii. chap. vii. 49, 50, 53. an immortal Time—an everlasting Hope, and a Paradise whose Fruit endureth for ever.*

### *The Eternity of the Joys of Heaven*

“shall never perish,” they shall not perish *for ever*, εἰς τὸν αἰῶνα. So *John* xi. 26. 1 *Thes.* iv. 17. “Then we — shall be caught up — to meet the Lord in the Air, and so shall we *ever* be with the Lord,” we shall never lose Sight of him again; we shall enjoy his beatifick Presence without Interruption for ever. As the elect Angels do always, *ἰδὲ πάντες*, behold the Face of our Father who is in Heaven, (*Matt.* xviii. 10.) so we who belong to Christ, and love him in Sincerity, shall *ever*, (πάντοτε) be with him our Lord and Saviour, *Rev.* xxi. 4. *Chap.* xxii. 5. “There shall be no more Death, — and they shall reign *for ever* and *ever*,” εἰς τὸς αἰῶνας τῶν αἰώνων than which we no where find any stronger, and more emphatical, Description of the endless Duration of God himself. Compare with it, *Rev.* i. 18. *Chap.* iv. 9. *Chap.* x. 6. With the Promises already mention’d, I might join *Isa.* li. 6. *John* vi. 51, 58, and several more. What Mr *W.* and some others, object, as to the scanty limited Signification of the *Hebrew* and *Greek* Words which the learnedest Divines and Expositors render *Eternal*, *for ever*, &c. It will be more fully consider’d under another Head. At present I observe a few things only very briefly. (1.) The future Life, Glory, Blessedness of the Saints, will be of equal Extent with that ultimate Age, or Period, which the Scripture calls *the World to come*<sup>f</sup>; and so must be strictly everlasting; for such is that *future World*, *Age*, *Period*; since the Scriptures speaks of nothing beyond it, and

<sup>f</sup> *Matt.* xiii. 32. *Mark* x. 30. *Luke* xii. 30. Here for *World* is not οἰκουμένη as in *Heb.* ii. 5. but *ἄνω*, to which answers κόσμος as us’d 1 *Cor.* vii. 31. *The Fashion of this World*, is the Manner of Living, that obtains during that present *World*, *Age*, *Period*, which is to end at the second Coming of Christ: Or, it may signify, the present *Form*, and *State*, of the natural World.

and in Distinction from it, the *present World* is spoken of as transitory, 1 Cor. vii. 31. 1 Job. ii. 17. (2.) Some of the Texts in which the future Life of the Saints is described by the Word that we render *eternal*, or *everlasting*, present us with what clearly explains that Character of it, John iii. 16. "Whoso believeth on him shall not perish, but have everlasting Life;" where *everlasting*, αἰώνιος, plainly signifies, *unperishable*; for, *having this everlasting Life*, spoken of, is opposed to a *Sinner's perishing*. Again, *eternal*, as descriptive of future Glory, is opposed to *temporary*, 2 Cor. v. 18. Chap. v. 1. and to *corruptible*, or fading, *Enjoyments*, Gal. vi. 8.—(3.) If some of the Words, and Phrases, that we render, *eternal*, &c. are equivocal, and used very differently, the Phrase *for ever and ever*, is not so. This always in the New Testament imports a Duration strictly perpetual. It expresses, as has been hinted, the *absolute Everlastingness of the great God himself*, and of his own Son & in our Nature; yet is applied, likewise, to the *future Life of the Saints*. (4.) When Words really are equivocal, and are very differently applied on dif-

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& Rev. i. 18. What we render, *for ever more*, is εἰς τὰς αἰώνας τῶν αἰώνων. This Verse, and the next foregoing, prove not only the strictly perpetual Duration of Christ in our Nature, but his supreme Deity, Ἐγώ εἰμι ὁ πρῶτος, καὶ ὁ ἔσχατος καὶ ὁ ζῶν, — καὶ ἰδὲ ζῶν εἰμι εἰς τὰς αἰώνας τῶν αἰώνων. *Absolute Eternity*, and *Immutability*, are peculiar to the most High; and undeniable Scripture Characters of Supremacy. Now if the *Son of God* was not *absolutely eternal*, he could not truly say, *I am the First*, ὁ πρῶτος. Again, Was he not *strictly unchangeable*, he could not say, *I am the Last*, ὁ ἔσχατος; and was he not *absolutely everlasting* even as Man, he could not speak of himself, as in ver. 18. which describes him not only as the living One, in regard to his Deity, but as living in our Nature, consequently on his Death, to endless Ages. Mr W. with all his Quirks and trifling with αἰώνιος, αἰδῖος, ἀτελευτήτος, &c. can never fairly evade this. Dr S. Clarke's Gloss on "the First and the Last," in his *Scripture Doctrines*, p. 117. 2d. Edit. is a meer Shift. The Old Testament, from which it is taken, obliges us to understand it as a Character of *Independence and Supremacy*.

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ferent Occasions, in order to discover the true import of them in particular Passages, we are to compare those Passages with others more plain, and less liable to be controverted. Now,

2. Besides those already cited, or pointed at, there are other Texts that present us with such Characters, and Descriptions, as demonstrably evidence what we are now pleading for. The future Enjoyments of good Men are called, *Bags that wax not old, a Treasure in the Heavens that faileth not*, Luke xii. 33. *An incorruptible Crown*, 1 Cor. ix. 25. *A Crown of Life*, or a living Crown, James i. 12. *A Crown of Glory that fadeth not away*, 1 Pet. v. 4. *Glory, Honour, and Immortality*, or immortal Glory and Honour, Rom. ii. 7. *Life and Immortality*, or immortal Life with Blessedness, a Life and Blessedness that can never end, 2 Tim. i. 10. *An Inheritance incorruptible, undefiled, and that fadeth not away*, 1 Pet. i. 4. *A Kingdom that cannot be moved*, Heb. xii. 28. With all which emphatical, significant Descriptions of the future Blessedness of good Men, let me join the Apostle's Account of the State of the raised Bodies of *such* at the second Coming of Christ, 1 Cor. xv. 42, 52, 53, 54. "It is  
 " sown in Corruption, it is raised in *Incorruption*—  
 " The Trumpet shall sound, and the Dead shall be  
 " raised *incorruptible*.—This Corruptible must put on  
 " *Incorruption*, and this Mortal must put on *Immor-*  
 " *tality*.—Then shall be brought to pass the Saying  
 " that is written, Death is swallowed up in Victory,  
 " &c." This, with Luke xx. 36. Revel. xxi. 4. concerns only the People of God, of whose Bodies it is foretold, that they shall be raised up *immortal*, and *incorruptible*, so as never more to be liable to Death. Consequently their Souls must live for ever, and enjoy the beatifick Presence of their God to endless Ages.—In 1 Cor. xv. the Apostle confines his Discourse of the Resurrection to that of Christ, and  
 them

them who are his. He speaks not one Word, throughout that long Chapter, of the Resurrection of the *Ungodly*, or the State of the raised Bodies of *such*. But if it be therefore questioned by some, whether the future Bodies of the Wicked<sup>h</sup> will be immortal, or incapable of dying any more, there can be no reasonable Doubt of the raised Bodies of the Saints being so, in Conformity to the raised Body of their Lord and Saviour. As, "Christ being raised from the Dead dieth no more, Death hath no more Dominion over him, &c." (*Rom. vi. 9, 10.*) So all who are Christ's shall, at his second Coming, "be made alive" by him, *1 Cor. v. 22, 23.* Shall be admitted to "appear in Glory with him," (*Colos. i. 4.*) and to reign with him *for ever and ever*. For, most certainly, if the revived Bodies of good Men are to be *immortal, incorruptible*, incapable of Death, Dissolution, Decays; an End can never be put to the Life and Blessedness of their more precious Souls. Now, in this present State, *we*, who are true Christians, *are the Sons of God*; and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is: We shall resemble him, both in our Bodies and in our Souls: We shall be like him in *Holiness*, and in *Blessedness*. "In all things he, indeed, must have the Preheminence," but we shall behold his Glory, (*John xxiv. 20.*) share with him in his Joys and Blessedness, (*Matth. xxv. 21, 23.*) and continue blessed in the Presence of our God and Father as long as Christ himself, in our Nature shall continue blessed:

C. 2

<sup>h</sup> Some of the *Ancients* seem to deny *Incorruption* to the Bodies of the Wicked. So *Justin Martyr*, and *Commodianus*. But elsewhere they speak as though they really thought that such Bodies shall abide in everlasting Fire, together with their immortal Souls. To this Purpose, the *Homily* concerning *Hades*, ascribed by Mr W. to *Josephus*, with *Tertullian*, *Cyprian*, *Athenagoras*, *Lactantius*, as well as following ecclesiastical Writers, speak most expressly.

## 12 *The Eternity of the Joys of Heaven*

blest : For what he said, *Revel. i. 18.* (*Behold I am alive for evermore, &c. &c. &c.*) he spake it for us ; to assure us that because he liveth for ever, we shall live also, *John xiv. 19.* But,

3. I might further argue the strictly endless Duration of the Joys of Heaven, from what the Scripture suggests, as to God's everlasting Love to his People ; his everlasting Covenant with them ; the never ceasing Efficacy of the Death of Christ for them ; the very near, special, indissoluble Relation between *him* and *them* ; with the Comprehensiveness, and Fulness, of several of the Promises recorded for their Encouragement.

1. *The Love of God* to his Saints, and People, as it is free, and has Riches, exceeding Riches, ascribed to it, so it is *everlasting*, *Psal. ciii. 17.* *Isa. liv. 7, 8, 9.* *Jer. xxxi. 3.* *Heb. xiii. 5.* "The Mercy of the Lord is from everlasting to everlasting," *Meolam ve adolam*, "with everlasting Kindness will I have mercy on thee."—"I have loved thee with an everlasting Love."—"I will never fail thee nor forsake thee." If God does so far disinherit his Saints as to deprive them of the Joys and Blessedness of Heaven, by putting an End to their Beings, as according to Mr *W.* he will at length do ; will not this be a forsaking them ; a casting them out of his Sight, a ceasing to love them as he did before ; and *that* without any fresh Provocation on their Part ? But *this* God be praised, infinite Mercy, can never incline to.

2. God has established an *everlasting Covenant* with them whom he loves, *Isa. liv. 10.* *Chap. lv. 3.* *Jer. xxxii. 38, 39, 40.* *Psal. lxxxix. 28, 29.* *Ezek. xxxvii. 26<sup>i</sup>.* This, at least, must import thus much ; that as he pardons their Sins freely, imputes Righteousness without Works to them, (*Rom. iv. 6.*) assists them for their Duty, and conducts them safe through all

<sup>i</sup> 2 *Esd. iii. 15.*

all Difficulties and Dangers ; so having once brought them to Heaven, he will confirm them in the Holiness, and Blessedness of that World for ever ; or throughout that *future endless Age* which succeeds the *present World*.

3. The Merit, and Efficacy of the Death of Christ can never fail. The *Righteousness* brought in by him is an *everlasting Righteousness*, Dan. ix. 24. The *Redemption* obtained by him, is an *eternal Redemption*, Heb. ix. 12. "He has, once for all, put away Sin by the Sacrifice of himself," ver. 26. and "perfected for ever them who are sanctified." Chap. x. 14. To him as continuing, for ever, there belongs an *unchangeable Priesthood*, ἱεροσύνη ἀπαράβατος, a Priesthood that cannot pass from one to another, and the Benefit of which will never fail. For as "he is able to save them to the uttermost who come unto God by him, so he ever liveth to make Intercession for them." The Apostle's Words are as full to our Purpose as can be. He continueth for ever, *ἕως τοῦ αἰῶνα*, not only throughout the Ages or Periods, of this World, but throughout what the Scripture calls the *future Age*, (or as we render it commonly *the World to come*) *the Age*, or *World*, absolutely ; *the Age of Ages*, or longest Age possible ; *Ages of Ages*<sup>k</sup>. Again, "he is consecrated for evermore, *εἰς τοῦ αἰῶνα*, throughout the same future, endless Age : "He is able to save them to the uttermost," *εἰς τὸ παντελές*, "and ever liveth to make Intercession for them," i. e. his interceding for them, which is an authoritative Claim of the Benefits of his Death, on their behalf,

<sup>k</sup> Ο αἰὼν μέλλων, ο αἰὼν, αἰὼν τῶν αἰώνων, αἰῶνες τῶν αἰώνων, which last Phrase relates to different conceivable Parts, or Periods, of this ultimate Scripture Age ; which is likewise called, ο αἰὼν ο ἐρχόμενος, *the Age that comes, or will come*, in Opposition to ο καιρὸς ὅτος, *this Time*, Mark x. 30. — ἐν τῷ καιρῷ τῷ οὐκ ἔσται, *Εἰς*. καὶ ἐν τῷ αἰὼνι τῷ ἐρχόμενῳ ζήσονται.

# 14 *The Eternity of the Joys of Heaven*

half, will continue as long as is needful, and, in the blessed Fruits of it, to all Eternity.

4. There is a very near, special, indissoluble Relation between *Christ* and *all true Christians*. So near are *they* to *him* that they are represented as *his Body*, *his Members*, *his Fulness*, *Col. i. 18.* *Eph. v. 23, 30.* Chap. i. 23. He is resolved therefore never to loose them. He won't let go his hold of any one of them, or suffer so much as the *Body* of any one of them to be lost, *Joh. xvii. 21.* Chap. x. 28, 29. Chap. vi. 37, 39, 40. As *Christ* liveth by the *Father*, in the Enjoyment of his Presence and Love, so every one who *eateth Christ*, or partakes of the Benefits of his Death, shall live by *Christ*, and that for ever; εις τον αιωνα, throughout the future, ultimate Age aforementioned. *Christ* and *all his*, adored be his free, rich, infinite Grace, shall live together in the comforting Presence of their God and Father, to eternal Ages.

5. Most generous and comprehensive are the Promises of the Gospel spoken to them, and recorded for their Encouragement. The Promises, in general, which concern the People of God, are said to be exceeding great and precious, *2 Pet. i. 4.* Such Characters are due to them, as they make over to the Heirs of Promise, Blessings of the greatest Worth, and the longest Continuance. These are Pardon, sanctifying Grace, continued Supplies of spiritual Strength, full Deliverance from the Wrath to come, as compleat a Salvation from Sin, and eternal Glory, *2 Tim. ii. 10.* A few only of these exceeding great and precious Promises shall, now, be selected, *Mat. v. 6.* "They who do hunger and thirst after Righteousness, shall be filled," all their Wants supplied, and all their Desires satisfied. Consequently, as 'tis their most earnest Desire to abide in the Presence of God; to live in his Service, and to continue praising and glorifying him to endless Ages; so he their most gracious

ous God, can never incline to cast *them* off, or put an end to their Beings, Lives, and Blessedness.—*Rev.* xxi. 7. “He that overcometh shall inherit all Things, and I will be his God, and he shall be my Son.” *Pf.* xxxix. 9, 10. “They who seek the Lord shall not want any good Thing.” *Pf.* lxxxiv. 11. “The Lord will give Grace and Glory: No good Thing will he withhold from them who walk uprightly.” Undoubtedly, then, when these Servants of God have lived thousands or millions of Years, in Heaven, continually praising him, and incessantly serving him, one way or another, he can never incline to withhold the Joys and Delights of Communion with himself from any one of *them*.—From each of these Texts, and many others parallel with them, I might fetch a distinct Proof of this fundamental Article of our Religion, *the everlasting Blessedness of the Saints in Heaven*.—Let me add; if the Saints of God may at length lose what they enjoy by *Annihilation*, either they know thus much, or they are ignorant of it. If the *latter* is supposed, their Knowledge in this respect is less than Mr W’s, (for he pretends to know that their future Joys shall not be strictly everlasting) and they are chargeable with entertaining false, groundless Hopes; whereas the *Hope* of Believers maketh not ashamed, and that of Hypocrites only is said to be short and deluding, *Rom.* v. 5. *Job* xx. 5. If the *former* is supposed, that they are liable to lose all, and are sensible of it; can this be otherwise than a considerable Allay to their present Joys? Whereas if we may hearken to the Scripture, and a Regard is due to the united Testimonies of all Christians in every Age, the future Joys of all the Blessed will be compleat, uninterrupted and everlasting. *Fulness of Joy*, and *Pleasures* expected to be *for evermore* are inseparable, *Pf.* xvi. 11.—xxxvi. 7, 8, 9. *Jude* 24. *Rev.* vii. 16, 17. The heavenly Joy, of the Saints

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Saints could not be compleat did they not well know, it will be strictly endless and perpetual ; neither would the *Father of Mercies* deal with his Children in a full Agreeableness to his Character, as *rich in Mercy*, and a *God who beareth Prayer*, could he incline, after the longest Term of Years, or Ages, imaginable, to cast off *them*, whose firm Persuasion it is, that they can never love, praise, serve him sufficiently ; whose earnest Desire, and humble affectionate Request, it is to live with Christ, and to continue contemplating, adoring, magnifying, serving an infinitely, perfect, glorious, merciful God, and Saviour, to *all Eternity*.—Mr. *W.* indeed, has no Notion of this. To *him* it has long seemed that, “ This Continuance in Being, as long as God himself is to do so, is too vast and immense a Thing “ to be expected, not only by us, poor imperfect, sinful Mortals, perhaps the very lowest of all “ rational Beings in the whole Scale of Creation, but “ by any finite and subordinate Creatures, whatsoever.” To which singular Fancy of this Gentleman, I reply, (1.) Even the *lowest of all rational Beings* are warranted to expect what a gracious, faithful, God has promised. Now a God who cannot lye, has given repeated Promises of compleat, endless Joys to every sincere Believer, as has been proved ; and those Promises he has confirmed by an Oath, *Heb. vi. 17.* (2.) The Nature of Man, notwithstanding his original Inferiority, is advanced to an higher Pitch of Dignity and Honour in the Person of our *Emmanuel*, than that of Angels, *Heb. ii. 14, 16.* In Christ the human Nature is next to the great Jehovah himself ; let freakish Philosophers affect ever so much, on particular Occasions, to degrade both *him*, and the *Planet* in which he dwells. (3.) *Redeeming Grace*, and *Infinite Mercy*, encourage the largest Hopes, and biggest Expectations, even of them, who, in themselves, are *poor, imperfect, sinful Mortals*,

*Mortals*, and less than the least of the Mercies of God. Has Mr *W.* ever weighed that Reasoning of the Apostle, *Rom. viii. 32.* (4.) According to *Esdra*s and *Hermas*, two of Mr *W.*'s Authorities, "The World, even the entire Creation, was made for the *Israel*, or Church of God:" In which Particular, the sacred Scriptures agree therewith, *1 Cor. iii. 22. Eph. i. 21.* (5.) Not only these (*Esdra*s and *Hermas*) but the other extra-scriptural Authorities appealed to by this Gentleman, plainly attest what we are now pleading for; a Denial of which, takes its rise from low debasing Conceptions of divine Mercy; depreciates the personal Dignity, and meritorious Obedience of the Son of God; subverts the entire Scheme of Gospel Grace; strikes a Damp upon the Minds of sincere Believers, whom no Truth of the Gospel tends to discourage, *Heb. vi. 17, 18.* expressly contradicts numerous plain Passages of Scripture, with the unanimous Persuasion of Christians in all Ages; and exposes the Man who can obstinately persist in it (let his Accomplishments, and Conceit of him self, be what they will) to such a Reproof as that, *Heb. v. 12.* "Ye have need that one teach you, which, &c."—But,

I close this Branch of my Subject with that remarkable *Prayer* and *Doxology* of the Apostle (*Eph. iii. 14, 18, 19, 20, 21.*) which was Mr *W.* once to get into the true Meaning of (therewith duly weighing the several Texts aforementioned) he could never dare to write one Word more, or entertain a Thought, against this plain Scripture Truth, that the future Blessedness of all God's People will be not only compleat and satisfying, so long as it continues, but strictly endless and everlasting.—"I bow my knees unto the Father of our Lord Jesus Christ, &c. that ye may be able to

“comprehend with all Saints,” all true Christians as enlightened and directed by the Spirit of God, “What is the Breadth, and Length, and Depth, and Heighth; and to know the Love of Christ, which passeth Knowledge, that ye may be filled with all the Fulness of God. Now unto him who is able to do exceeding abundantly, above all that we ask, or think, according to the Power that worketh in us, unto him be Glory in the Church, by Christ Jesus, throughout all Ages, World without end,” *eis todas tas γενεας τε αιωνος των αιωνων*, throughout all the Generations of the Age of Ages, or the endless Age which is before us. *Amen.*

I now pass on to the *Endless Duration of the Torments of Hell*, as to which, I observe four or five different Opinions that seem unscriptural and absurd. To begin with *that* which is most notoriously so. SOME hold, or incline to hope, “that all the Damned of Mankind; and not only *they* but the Devil and his Angels, too; shall be at length restored to the Favour of God, and advanced to a State of final Blessedness”. This Opinion is commonly, tho’ perhaps unjustly, imputed to the great *Origen*<sup>1</sup>. Some ascribe it to *Clement of Alexandria*

<sup>1</sup> As to *Origen*, it must be granted, *that* his Writings, throughout, breathe a very excellent Spirit of Christian Humility, Modesty, Zeal for the Strictness of practical Religion, Love to the sacred Scriptures now commonly received; *that* he was greatly esteemed by the learnedest and best Christians of his own Time; *that* he signalized himself by explaining the Scripture, and confuting of Heresies; *that* whatever Enemies he had, while living, their Hatred of him was not grounded on heterodox, or singular, Opinions laid to his Charge, but took its rise from Envy at his growing Reputation and Usefulness; *that* the common Charge against him was not heard of till a long time after his Death, when his Writings might be considerably interpolated and corrupted; (as other ancient Writings were, sometimes while their Authors were yet living) *that* his

*dria* likewise. A learned Modern charges it on *Gregory Nysson*, with other reputed orthodox Fathers of the IVth and Vth Centuries. Each of these Imputations I take to be groundless. Several of the *Fathers* speak plainly enough of a *fiery Trial*, or a probatory Fire, to be endured by *all* at the great Day. This they ground chiefly on 1 *Cor.* iii. 13, 14, 15. with which are sometimes joined *Matt.* iii. 11. *Psal.* lxvi. 12, &c. But whether *Origen*, or *Clement*, or any of those Antients, did really, and steadily, believe, that Devils and damned Men would be at length restored to the Favour of God <sup>m</sup>, I much question. I am perswaded that *Gregory Nyssen*, and some others of them had no such Thoughts; the Passages cited by Dr. *Whitby* <sup>n</sup>, being evidently spurious; because as

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contradictory

*Books of Principles* are extant only in a *Latin* Translation not be depended on, and those published by *Huet*, are commonly supposed to be in several Places corrupted; that his *eight Books against Celsus*, which he wrote in his old Age, and are come down to us rather more pure than any other of *Origen's* Works, contain nothing clearly favourable to the Opinion Mr *W.* ascribes to him, p. 87. but much that is inconsistent therewith; and lastly, That he was really, Orthodox on all the principal Articles of our Faith, as the Sufficiency of the Scripture, the Doctrine of the Trinity, Original Sin, Justification by Christ, the Fewness of the Saved, &c. all which are most plainly declared in his remaining Works. These Hints of Argument might be insisted on in support of *Origen's* Orthodoxy on the present Subject in debate.

<sup>m</sup> *Clement* is charged with this by *Le Clerc*, and some few others. But tho' he refers to *Plato*, as observing, that God inflicts no Punishment but for the Good of his Creatures, 'tis not deducible from any thing he says, that he approved of this as true universally. What Mr *W. Le Clerc*, and some others quote from *Clement*, as to the medicinal Virtue of Punishment, it plainly, to me, speaks not of the Torments of either *Gebenna*, or *Hades*, but the penal Sufferings of this Life only.

<sup>n</sup> This learned Author does indeed quote *Gr. Nyssen*, *Ambrose*, *Cbryssom*, *Theodoret*, *Theophylact*, and *Photius* himself, as either embracing or not greatly disliking the Opinion commonly imputed

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contradictory to what they write elsewhere as any thing can be. Some, however, have embraced this Sentiment. 'Tis pleaded for by the Author of *Christianity as old as the Creation*. Mr. *W.* is not extremely averse to it. But whoever embrace or incline to it, the Scripture in the plainest Language possible forbids it. Many Texts, as we shall hear, threaten guilty impenitent Sinners, all those whom Death and the Judgment of the great Day shall find such, with *everlasting Destruction*, and endless Punishment, without dropping the least Hint of God's intending Mercy for any one of these wretched damned Creatures.

OTHERS state the Matter, a little differently, *thus*. "Devils and damned Men shall be admitted, once more, to become Probationers for Eternity, and to recover a Possibility of being finally blessed, though not an *absolute Certainty* of it." Several, besides Mr. *W.* take it for granted, this was the real Sentiment of *Origen*. If so, the same might be true of some others, whom the foregoing Opinion, or Hope, has been fathered upon. Without supposing that God would absolutely recover all, or any, of his damned Creatures, and confirm them in a State of final Blessedness, they might mean, at bottom, no more than *this*; that God would be so gracious as to put them on a new Trial, consequent on what the Scripture calls

asto *Origen*. Whereas (1.) The Passages cited from *Gregory*, other learned Men (*Sculsetus*, &c.) have noted as spurious, for the Reason mentioned. (2.) The Passages cited from the rest, are far from being clear to the Purpose; and some of them Proofs of the contrary. *Ambrose*, as cited by Dr *W.* says expressly, "Differtur Diaboli judicium ut sit semper in Pœnis." The Quotations from *Theodoret* and *Photius* are spoken only of the Saints; and express no more than what Divines universally infer from, 1 *Corinth.* xv. 28. "God shall be all in all."—Dr *Whisby's* *Dissertatio de S. Scripturarum interpretatione secundum Patres*. p. 270, 271.

calls the *World to come* ; in which Case it would be possible for every one of them to be, upon the whole, either happy or miserable. From some Passages in Mr *W's* Book, one would imagine that he is not at all averse to this way of thinking; and secretly hopes the future State of *Probation* hinted at, may issue in the final Salvation, and Happiness, of all God's rational Creatures. What serious thinking compassionate Christian would not rejoice at this good Tidings, if it could be proved true ; and if it might consist with the Perfections and Will of God ? But without giving the least Countenance to this *Hypothesis* of Mr. *W.* and a few others, the Word of Truth represents an infinitely wise, good, and holy God, as sending *his own Son* to procure Eternal Life for all his Followers ; as giving *his Holy Spirit* to be their Sanctifier, Guide and Comforter ; as chusing to bring many Sons unto Glory in a Way most honourable to himself ; and as inflexibly determined to separate the just and unjust, Sinners and Saints, from each other, for displaying the Riches of his distinguishing Mercy to the *former*, and his hot Displeasure against the Sins of the *latter*. When God made Man at first, he gave him an Hope, or Prospect, of *Eternal Life*, in case of his continuing holy and obedient. Since the Fall, *Eternal Life*, or everlasting Blessedness, is freely promised to penitent Believers in and through Christ : But where do we find one Promise in Favour of any of the Damned, either of absolute Forgiveness, or a Recovery to the future State of Trial pointed at ? The Apostle says, " We must all appear before the Judgment-Seat of Christ, that every one may receive the Things done in his Body, whether it be good, or bad." Again, " If we Sin wilfully,—there remaineth no more Sacrifice for Sins, but a certain fearful looking for of Judgment, &c." The Scripture,  
which

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which is our Rule, declares to us *but one Redemption*, and that by Christ, *but one Salvation* by the Grace of God through him. What therefore Mr *W.* alleges, not from the sacred Scriptures commonly received, but from such musty old Records as the Apocryphal *Esdras*° and

° The 2d Apocryphical *Esdras*, is extant in two or three Latin Versions, and an Arabick Translation lately discovered, among the oriental Manuscripts that A. *Laud* presented to the Bodleian Library, and since translated into English, by Professor *Ockley*, at the Request of Mr *W.* and some others before him. Dr *Lee*, in his *Dissertation on the Books of Esdras*, has noted six different Opinions as to this. I mention only that which appeared to him most probable, namely, That this Apocryphal Book was first written before Christ's Time, by some Jew or other, and has been considerably interpolated since. From the remarkable Similitude of Sentiments, and Language, between this *Esdras* and *Hermas*, 'tis not improbable, that the Author of the latter, and the Interpolator of the former, were the same. A great many Passages in this (*Esdras*) seem to be copied from the New Testament. See Dr *Lee's three Tables of Parallellisms*, p. 70, &c. The monstrous Tales, and the ridiculous Notions it contains, expose it to the general Contempt of the Learned and Judicious; among whom I reckon not either Mr *W.* or Dr *G—e*, censured by *Le Clerc* as, "Nimis "Apocryphorum Studiosus." 'Tis says Dr *Prideaux*, "A "Book too absurd for even the Romanists to receive into their "Canon." Some indeed of the Antients were deceived by it; as they were by the *Prophecy of Enoch*, *Sibylline Books*, &c. However, none of them regarded it as a Part of their Canon. There is no Evidence of its being originally written in the ancient Biblical Hebrew, whatever some report as to its Being brought into England from the Karaite Jews, about, or near, 100 Years since, written in that Language.—It was not of those Oracles of God that were delivered to the ancient Jews, thro' whose Hands the sacred Old Testament Canon was to be transmitted to Christians. The Jews never acknowledged it as Canonical. It was not therefore a Part of the Scriptures which Christ exhorted them to search, *John v.* which the Apostles point at as divinely inspired, *Rom i. 2. 2 Tim. iii. 16. 2 Pet. i. ult.* and which were commonly divided by the Jews into those two general Parts, the Law and the Prophets, *Luke xvi. 29. Rom. iii. 21.*

and *Hermas* <sup>p</sup>; (generally despised by the wisest Christians) was it really for his Purpose, which few besides Mr. *W.* can imagine it to be, it would deserve no Regard.

A *third Opinion* has been, that “ some of the  
“ Damned have been releas’d, but the like must  
“ never be expected again.” This, it seems, was  
the Conceit of Dr *H. More*, who understood the  
*Spirits in Prison* spoken of, 1 *Pet.* iii. 19. to be,  
“ disobedient Souls delivered out of Hell by  
“ Christ’s preaching. These, *says he*, were a  
“ glorious Spoil taken out of the Hands of the  
“ Devil. But it doth not follow there is any Re-  
“ demption out of Hell *now*.—For there were two  
“ notable Occasions for this, such as will never  
“ happen again. For it respects the Souls of them  
“ that were suddenly swept away in the Deluge,  
“ and the Solemnity of our Saviour’s Crucifixion  
“ and Ascension. He undermined the Prince of  
“ Death in the midst of Death, and at his Ascen-  
“ sion victoriously carried away those first Fruits  
of

<sup>p</sup> *Hermas*, for the most part of it, we now have only in an old *Latin* Version. The Original and Antiquity of this Book are uncertain. Some place it near the middle of the second Century: others at the Close of the first. *Blondel* speaks of it with the utmost Contempt; for which *Bull*, is very angry with him. Yet the most judicious of the Learned agree with *Blondel* herein. Among the Antients, *Tertullian*, sometimes speaks contemptibly of this old Visionary. In *Jerom*’s Time he was little known, or regarded, by the western Churches, notwithstanding the *Latin* Version then extant. However it was more esteemed in the East, where it was recommended to their Catechumens, and read publickly in some Church-Assemblies. But if, when first published, and afterwards, it had been regarded as a sacred Book, would not the Original have been more carefully preserved? Would it have been so obscure, or so little regarded in the western Church? Those Books of our present *Canon*, which were less known than the rest, or disregarded and questioned by some few, were notwithstanding, generally received in the first Ages. But *Hermas*, was rejected by many, and received as Canonical by none; tho’ Mr *W.* presumes to add it to our New Testament.

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“ of his Suffering into Heaven. At the solemn  
 “ Coronation of a great Prince, the Prison Doors  
 “ are flung open.” A particular Confutation of  
 this, is, I think, needless. If any are desirous of it,  
 let them please to consult Dr *John Edwards’s* most  
 learned Dissertation on that Text, 1 *Pet.* iii. 19.

A *fourth Opinion* is, that *some*, and indeed, *many*  
 of the Damned, shall be at length saved, but not  
*All*; i. e. many who suffer Torments in *Hades*  
 before the Day of Judgment shall be forgiven and  
 saved *then*. The Torments which they suffer du-  
 ring the intermediate State, between Death and the  
 Resurrection, will (if the fanciful Mr *W.* is not  
 mistaken) prove Medicinal; and on bringing them  
 to Repentance, will be exchang’d for a State of  
 Joy and Happiness. According to *him*, the rich  
 Glutton spoken of, *Luke* xvi. is to be consider’d as  
 one of these. This fanciful Gentleman discovers,  
 you must know, some Tendencies towards Repent-  
 ance in what he says to Father *Abram* at *ver.*  
 27, 28. If we hearken to Mr *W.* we must believe  
 that they who are most miserable in *Hades* now,  
 and during the intermediate State, will cease to be  
 miserable at the second Coming of Christ; while  
 the most impious and incorrigible, tho’ less tor-  
 mented in *Hades*, will be condemned by Christ at  
 the great Day, and become extremely miserable  
 for a shorter or longer Period, as God pleases,  
 and, in proportion to the lesser, or greater, Guilt  
 of their past Sins. Can humble modest Searchers  
 after Truth find any thing of all this in the genu-  
 ine sacred Records of the Old and New Testa-  
 ment? Do not some even of Mr *W.’s* original  
 Guides, as plainly as can be, contradict it? *Hermas*,  
 somewhere tells him that “ There is no Repen-  
 “ tance in *Hades*.” And the *Apostolical Constitutions*,  
 “ If thou diest in Sin, there will remain no Re-  
 “ pentance for thee. As God says by *David*, In  
 “ *Hades*

“*Hades* who will confess thee, &c.” The Author of the second Epistle to the *Corinthians* commonly fathered on *Clement* speaks to the same Purpose; and so do some other of the Antients. These Testimonies agree with that of the Apostle, 2 *Cor.* v. 10. with that of the Apostle *Peter*, 2 *Pet.* ii. 9. which speaks of all departed unjust Souls (without an Exception of any) as reserved, like condemned Malefactors in a close Prison, unto the Day of Judgment to be then punished more severely than before; with our Lord’s Discourse in *Matt.* xxv. which represents the great Judge as acquitting the Righteous, and condemning the Ungodly for Sins done in the Body, or during this present Life, the only State allotted to Mankind by way of Preparation for a joyful or miserable Eternity, according to the Word of Truth.

A fifth Opinion, and that which is more current than any of the former, is this. The Devil, his Angels, and all the wicked of Mankind, after their being tormented for a Time shall be *annihilated*. The boundless Compassions of their Creator shall so far regard them, as to put an end to their Torments by an utter Destruction of their Beings. How long their Torments will last, even Mr *W.* is not so sagacious as to be able certainly to foresee. But, I presume, he takes it for granted, that the Devil, and his Angels, may continue tormented much longer than any of Mankind, and that some Men will continue miserable longer than others; because it appears evident to him “that the Torments of greater Sinners shall be of longer Duration than the lesser.” But the longest Future Torments, according to him, and some others, will be of an inconsiderable Length, if compared with Eternity. So indeed they must be if not strictly and properly endless; as the Word of Truth seems plainly, strongly, and frequently, to assert they

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shall

shall be. This Opinion of the *Annihilation of the Damned* is as antient as *Arnobius*, the only plain undeniable Asserter of it among those Antients whom we call *Fathers* <sup>9</sup>. It might likewise be embraced, or inclined to, not only by *Dr T. Burnet* who has pleaded for it from the Press, but by the great *Sir I. Newton*, and *Dr S. Clarke*, to which great Names, *Mr W.* when his Hand was in, might have added, *Socinus*, some of *his Followers*, *Hobbes*, *Mr Locke*, *Dr J. C.* and several others. In opposition to this Opinion, however growing among the

<sup>9</sup> I add this to exclude the old *Valentinians*, who, as *Irenaeus* tells us, divided Mankind into three Sorts, the *Earthly*, *Animal*, *Spiritual*: Of which, the *First* were all of them corruptible, and must unavoidably perish, or be annihilated: The *Second*, were in a State of Probation; if they behaved well, they were to ascend to a State of Rest, there to continue; if they were wicked, they must, with the earthly Kind, perish for ever, or be reduced to nothing: The *third* kind were infallibly saved. This Division is much like that of *Mr W.* who divides Mankind, likewise, into three Kinds, *lesser Sinners*, the *incorrigibly wicked*, and the *eminently good*. With the *First* he reckons the more imperfectly good Christians, and all those whom either the Means which they partake of in this Life, or the Torments of *Hades*, bring to Repentance: The *Second*, are they, who, after all Methods used with them, both in this World and in *Hades*, are incurable, and continue impenitent to the great Day. The *Third* are the *eminently good*, unto whom *Mr W.* assigns this special Privilege, at Death, to go directly to Paradise. This, whether *Mr W.* knows it or no, is a corrupt Derivation from the *Gnosticks*, whose *earthly sort* are *Mr W's* incurably wicked Persons, who must all of them certainly perish, or come to nothing: Again, Their *Animal Kind* are, in Part, the same with *Mr W's* *lesser Sinners*, or imperfectly good Christians, who if brought to Repentance, before the last Day, may be saved, otherwise they must perish with the former. Again, Their *spiritual Men*, were like *Mr W's* perfectly good Christians.—*Iren.* Lib. I. c. 1.—*Mr W.* indeed places all in a State of Probation, while in this World, which those old *Gnosticks* did not. But some Differences allowed, *He* and *they* agree in supposing a future *Annihilation of the incurably Wicked*.

the Learned, and Pious, as well as others, I produce a large Number of Texts, for making it evident to the impartial and unprejudiced, that “ the  
“ future State and Punishments of all the Ungodly, so far as we can judge of them from the  
“ written Word of God, will be strictly everlasting, and properly endless:” So that unless we are warranted to be wise above what is written, and to cherish Hopes not grounded on the infallible Word of Truth (according to which Mr *W.* I, and others, must be judged at the great Day whither we will or no) it concerns us to abide by this Article of the common Creed of Christians; and humbly to acquiesce in it, how awful soever it really is, and how difficult soever to account for it to the Satisfaction of many.

I begin with those Texts which represent all the Ungodly, particularly all ungodly Professors of Religion, as cast into an unquenchable Fire, and preyed upon by a never dying Worm. These are *Matt.* iii. 12. *Mark* ix. 43, 44, 45, 46, 47, 48. an Explication of which Texts will lead us to, *Isa.* lxvi. 24. and *Heb.* x. 31.

*Matt.* iii. 12. *Luke* iii. 17. “ He, *Christ*, will  
“ thoroughly purge his Floor, *his visible Church*,  
“ and gather his Wheat into the Garner; but the  
“ Chaff he will burn up with unquenchable Fire.” Here, we have both a Promise, and a Threatning. The former concerns the future Blessedness of sincere Believers, compared to *Wheat* that most precious Grain. These, as tenderly cared for by *him*, *Christ* will gather into his Granary, *i. e.* (1.) When their Bodies die, he will immediately receive their departing Spirits, or gather them into that happy State which the Scripture elsewhere calls *Abraham's Bosom*, *Paradise*, *Heaven*. For that departed Saints are already in Heaven, and that as soon

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as good Men die they are taken *thither*<sup>r</sup>, both Testaments clearly evince. (2.) At his second Coming, all the Righteous in their whole Persons, Bodies and Souls reunited, shall be gathered together unto Christ, *1 Thes. iv. 17. 2 Thes. ii. 1.* (3.) The Judgment of the great Day being finished, Christ will gather, or introduce, them into that ultimate State of Glory, that most consummate Blessedness of the World to come, pointed at in *Matt. xiii. 43. Ch. xxv. 34, 46.* These three distinct Periods of future Glory might be, all of them, included in the Promise before us; to which is added this awful Threatning, “the Chaff he will burn up, “ or thoroughly burn, in an unquenchable Fire,” *αἷμα ἀσβέστον*, a Fire that neither will nor can be quenched. Ungodly Professors, as comparatively worthless, and fit Fuel for the burning pointed at, are compared to *Chaff*. What this Fire is we may

<sup>r</sup> This might be prov'd from (1.) particular Texts, as *Psal. lxxiii. 24, 25, 26. 2 Cor. v. 1. Eph. iii. 15.*—(2.) From *this*, that they are with Christ, *2 Cor. v. 6, 8. Phil. i. 23.* and Christ is in Heaven. (3.) From the Translation of *Enoch*, and *Elijah*, both of whom were taken to Heaven. (4.) From Heaven being the present Abode of the Angels of God, *Matt. xviii. 10.* and the Communion there is between them and departed Saints.—The *Heaven* of the Gospel is indeed a *State* rather than a *Place*. Wherever the Saints are perfectly free from Sin and Sorrow in the Presence of God, there is Heaven.—See a larger, and full, Proof of this, with a Reply to all Objections, in *Mr. Boyse's Sermon, on Eph. iii. 14, 15.* at the close of his *Discourses on the four last Things*.—A serious, close, considerate Reading of that excellent Discourse might convince even *Mr. W.* and incline him to retract what he writes, *p. 46.* “We all go to Hades when we die, but none of us go properly to Heaven or Hell, *γεενναν*, 'till the Day of Judgment, &c.” I might add, and do assert, that the Place, or State which the Saints are to abide in after the Day of Judgment is never in the Scripture call'd Heaven; but this Name is plainly applied to the present State or Place of departed good Souls, *Psal. lxxiii. 25. Eph. iii. 15. Matt. vi. 9.*

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may learn from such Passages as these, *Deut.* iv. 24. *Psal.* lxxxix. 46. *Psal.* vi. 1. *Psal.* xxxviii. 1. *Isa.* xxx. 27, 33. *Jer.* vii. 20. *Heb.* xii. 29. 'Tis not a *material Fire* solely ; or a Fire properly so called chiefly (whatever some heedless Readers of the Scripture imagine) but it is the *Anger* and *Fury* of a Sin-hating God ; his *Wrath* ; his *fiery Indignation* ; his *hot Displeasure* against Sin and Sinners, as such ; his *vindictive*, or Sin-avenging, *Justice*, which the Scripture in the plainest Language ascribes to him, and in regard to which he has described himself as a *jealous God* and a *consuming Fire*. This Fire of God's Wrath can never be quenched. His indignation against Sin and impenitent Sinners can never cease or abate. The same Holy, Sin-hating, and Sin-condemning God, that he was when the sacred Scriptures were written, he is *yet*, and will continue to be throughout endless Ages, whether Mr *W.* and such as he is, approve of it or no.—The Lord Jesus will indeed come, or be revealed from Heaven (where he and Saints departed are now \* together) in *flaming Fire*, or with a flaming Fire properly so called. “ The Heavens and the Earth which  
“ are now are reserved unto Fire, against the  
“ Day of Judgment, and Perdition of ungodly  
“ Men.” “ The Earth, and the Works that  
“ are therein, shall be *literally*, burnt up,” at  
that

\* As the Psalmist, *Psal.* lxxiii. 25. points at two different States of good Men, their State on Earth, and that in Heaven ; so the Apostle signifies, as plainly as can be, that all they of God's Family who are not living on Earth, are already in Heaven, *Eph.* iii. 15. That as soon as good Men become absent from the Body, they are present with the Lord, in the Heavens, *2 Cor.* v. 1, 6, 8. Consequently that *Abraham's Bosom*, *Luk.* xvi. 22. and the *Paradise* spoken of *Luk.* xxiii. 43. are the same with Heaven or the *third Heaven*, *2 Cor.* xii. 2, 4.

that great Day. The sublunary Heavens <sup>t</sup> being then on Fire shall be dissolved, and the Elements shall melt with fervent Heat. But whatever Use the great Judge of the World may make of a *material Fire* at his second Coming; for whatever Purposes a Fire of that kind may then be kindled; the principal Fire spoken of, as what will torment the wicked, is the Fire of God's vindictive Wrath, a being cast into which is the same with the *falling into the Hands of the living God*, spoken of, and represented as most dreadful, in *Heb. x. 31.* "It is a fearful thing to fall into the Hands of the living God" *To fall into God's Hands*, this in general is to be concerned with him as a Friend, or as an Enemy: To be treated, and dealt with by him, either in a way of *pure Mercy*, or by fatherly Chastisement, or by that *hot Displeasure* of his deprecated by the Psalmist *Psal. vi. 1. Psal. xxxvii. 1.* Here it plainly imports the *last*. Now why is God in this Text described as the *living God*? Was it for nothing, or without some particular Reason for it, that the Apostle inserted in his Description of the Dreadfulness of the Condition of Christless impenitent Sinners, this Character of God. If as the Enemy, and Avenger, of his guilty Creatures, he is called the *living God*, is it not to signify that he lives on purpose, and will live *for ever*, to be the Tormentor of such? "Our God, says the Apostle, is a consuming Fire," and he is "the living God." He liveth *for ever and ever*

<sup>t</sup> The *Stoicks*, and some other of the Heathen, extended the Conflagration not only to our Earth, and Air, but all the Heavenly Bodies, and the inferior Gods themselves. The entire Creation, as they thought, it to be dissolved into Fire, and this they called *εκπύρωσις*. Some *Christians* too extend it far beyond the *sublunary Heavens*, even to the Sun, and all other heavenly Bodies: While the Moderns restrain the Conflagration spoken of by the Apostle *Peter* to the sublunary Heavens only.

ever to be the Portion of his Saints, and the Avenger of his guilty impenitent Creatures.

Mr *W.* will have it, that the *Fire of Hell* is to be no more than a *material Fire* prepared for consuming, or utterly destroying, the Bodies and Souls of the Wicked cast into it at the great Day. Of that more afterwards. He observes too, that “Chaff is not laid up in Garners as Wheat is for its Preservation, but entirely burnt up for its Destruction, p. 42.” Afterwards having quoted *Heb. vi. 8.* “That which beareth Thorns and Briars is rejected, and is nigh unto cursing; whose End is to be burned,” having, I say, quoted this as Parallel with these Texts in *Matthew* and *Luke*, he adds this Gloss. “Not kept like Iron or the like Metals melted, in the Furnace of Fire, and there abiding; but like Briars and Thorns which are always utterly dissolved, and consumed by the Fire.” p. 44. But though the *Wicked* are compared to *Chaff*, with *Thorns* and *Briars*, it does not follow that the consuming Fire of Divine Wrath utterly destroys their Beings, or reduces them to nothing. Chaff, Thorns, Briars, though consumed in a Fire are not annihilated thereby. The Condition of them is greatly altered, without their being reduced to nothing.

Every

Mr. *Ray* arguing against the *Annihilation* of the material World says, “If the World was to be annihilated, what needed a Conflagration? Fire doth not destroy, or bring Things to nothing, but only separate their Parts. The World cannot be abolished by it, and therefore had been better annihilated without it. Wherefore the Scripture mentioning no other Dissolution than to be effected by the Instrumentality of Fire, we are not to understand any utter Abolition—of the World, but only a Mutation and Renovation by those Phrases, of *perishing*, *passing away*—being *no more*, &c.” *Ray's Physico-Theological Discourses*, p. 411.—That this World of ours is not to be annihilated, *Irenaeus* argues from *1 Cor. vii. 31. Rev. xxi. 1, p. 5.* adding these remarkable

Every Person of common Sense knows that *consuming to Ashes*, and *Annihilation*, are two very different Things. It cannot therefore be inferr'd from God's being a *consuming Fire*; and from what several Scriptures speak of the burning of the Wicked, that the End of them will be *Annihilation*. Those of the ungodly who shall be found living upon Earth at our Lord's future Descent from Heaven, instead of being snatched from the *Burning* then to be kindled, or caught up together with the Saints to meet their descending Lord, they shall be left to perish in the Flames, in order to an After-Resurrection and Judgment: Their Bodies will be *consumed* thereby, but not *annihilated*; as will not the Earth it self, with its Appurtenances, of which the Apostle foretold, "they shall be burnt up," 2 *Pet.* iii. 10. How often are human Bodies, and other Things, said, to be burnt up, to be destroyed, to perish, when they who speak, or write, thus, have not the least Design to intimate their being annihilated? The Ungodly, therefore, by being cast into the consuming Fire of God's vindictive Wrath, shall not be reduced to nothing, but grievously tormented therein for ever; since the *Fire* which they are cast into is described as *unquenchable*, and they are fallen; "into the Hands of the living God". What can be meant by an *unquenchable Fire*, but a Fire, of whatever Nature it is, that shall burn for ever; being perpetually supplied with proper Fuel for the Purpose? As to what Mr *W.* objects from *Isa.* xxxiv. 10. *Cbap.* lxvi. 25. it will be considered afterwards. I insist upon it, that a Fire soon, or after some Ages to be extinguished, is not an *unquenchable*

markable Words. *Εν τοις καινοις αναμενει ο ανθρωπος ατι καινος προσκειμεν τω θεω—2.* Do not these Words signify, contrary to Mr *W.* that the Saints shall live with God to all Eternity?

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*unquenchable Fire*; and the Wicked being cast into such a Fire must import a State of never ending Torment.

Mark ix. 43, 44, 45, 46, 47, 48, 49. "If thy  
"Hand, Foot, offend thee cut it off; it is better  
"for thee to enter into life maimed, halt, than  
"having two Hands, or two Feet, to go into  
"Hell; into the Fire that never shall be quenched;  
"where their Worm dieth not, and the Fire is  
"not quenched. For every one shall be salted with  
"Fire."—Here, as the future Blessedness of the  
Saints is expressed by *Life*, (which Description is  
frequent in the Scripture) so the future Miseries of  
the Wicked are set forth in three Particulars.

I. *They are cast, or made to go into Hell-Fire,*  
*αἰώνιον, the Fire that never shall, or can, be quenched.*  
Of what Nature this Fire is we have heard  
already. Mark the Emphasis of this Expressi-  
on, *το πυρ αἰώνιον, the Fire that never shall,*  
*or can be quenched.* This seems to distin-  
guish it from all other Fires. Other Fires may  
cease to burn, for want of proper combustible Ma-  
terials to work upon. But here is a Fire that will  
continue flaming and raging *for ever*; a Fire that  
will never want suitable Fuel; and that can never  
be extinguished. Such is the consuming and tor-  
menting Fire of God's Wrath! If it was possible  
for damned Creatures to shed an Ocean of Tears,  
or pour forth a Sea of Blood; all this could never  
extinguish, or abate, these raging Flames; into  
which they don't begin to be cast at the great Day  
of Judgment, as some dream; the contrary being  
evident from *Jude vii.* which speaks of the People  
of *Sodom*, and the Cities about it, as already *suf-*  
*fering the Vengeance of eternal Fire*; from *Rev. xix.*  
*20.* which represents the Beast, and false Prophet as  
*both cast into a Lake of Fire burning with Brim-*  
*stone*; and that antecedently to the Day of Judg-

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ment spoken of afterwards; from *Mat.* iii. 12. which sums up the whole of the future Punishments of ungodly Professors in this awful Description, "the Chaff he will burn up, *or thoroughly burn,*" "in an unquenchable Fire;" and from our Lord's Parable <sup>w</sup> in *Luke* xvi. which as it places *Lazarus* in *Abraham's Bosom*, so it sets before us the rich *Epicure* as in tormenting Flames, *ver.* 23, 24. "In Hell, *εἰ τῷ αἰῶνι*, he lift up his Eyes being in "torment;"—And he cried and said,—"I am "tormented in this Flame." This is plainly disagreeable to Mr *W's* Hypothesis, as to the different States of bad Men in *Hades* and *Gehenna*. Compare it with his Note on *Mat.* viii. 17. "The Children of the Kingdom shall be cast in- "to outer *Darkness*; there shall be weeping and "gnashing of Teeth. This *outer Darkness* seems "only to agree to the State of bad Men in *Hades* "before the Day of Judgment; which is still "described as a Place of *Darkness*—but not "to Hell-Fire: We having no Notion of "Fire and Flame without Light, be it never "so dismal. Accordingly when our Saviour uses "the like Expression elsewhere, *There shall be* "weeping, and gnashing of Teeth, concerning those "who are cast into *Gehenna*, or Hell-Fire itself, "at the Day of Judgment, *Mat.* xiii. 42, 50. "Chap. xxiv. 51. *Luke* xiii. 18. he always omits there the mention of that *Darkness*; which "is not a little remarkable." Mr *W.* it seems, values himself on this Remark of his, which however is as ridiculous to many others, as 'tis pleasing

Some of the Fathers took that Discourse to be a real History. So *Irenaeus* and *Tertullian*, who argued from hence not only the Soul's surviving the Body (which was proper enough) but its being of a corporeal Substance, and retaining the Figure or Shape of the Body it had been united to. See *Iren.* Lib. II. chap. 22. *Tert. de Anima* cap. viii. 9.

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to him. *Hades* and *Gebenna* are not so widely distant as this Gentleman imagines. The Difference between them, according to him, is this. *Hades* is the present Receptacle of departed human Spirits, good and bad. It includes therefore, *Paradise* and *Tartarus*. But *Gebenna* is the Place, or State, into which the Devil, his Angels, and incorrigible Sinners of Mankind are to be cast at the great Day of Judgment. To the former he ascribes *Darkness*; to the latter *Fire*. To this I reply, *Hades* as used in the New Testament signifies either, (1.) The Grave, *Acts* ii. 27. *Rev.* i. 18. Or, (2.) Such as are buried in the usual, ordinary Way, *Rev.* xx. 13, 14. Or, (3.) The Devil and Powers of Hell, *Mat.* xvi. 18. Or, (4.) A State of utter Destruction; the Place or State of the Damned, *Mat.* xi. 23. *Luke* xvi. 23. But it does not appear to me that it is ever spoken of as including the Paradise of good Souls departed\*. Again, *Gebenna* is the Place or State of the Damned, both before and after the Day of Judgment. Both are pointed at in this Text of *Mark*, in *Mat.* v. 22—Chap. x. 28.—xviii. 9. The former is referred to, tho' not under this Name, *Luke* xvi. 24. which ascribes to *Hades*, mentioned, *ver.* 23. Torment of the same kind with that elsewhere ascribed to *Gebenna*.—If the *outer Darkness* spoken of,

F 2

*Mat.*

\* If *Hades* any where signifies the common State of departed Souls, good and bad, 'tis in *Acts* ii. 27. but there it may, I think, signify the Grave, "Thou wilt not leave my Soul, *me*, " in *Hades*, nor suffer thine holy One to see Corruption." Why may not the latter Clause be explanatory of the former? That Heathen Writers, *Josephus*, *Philo*, and the antient Christians, put *Hades* in Mr *W*'s Sense, I well know; and I knew it before I read Mr *W*'s Book; but that the New Testament does ever so use it, I am not sensible. I could show that some of the learnedest Men who ever lived, were of Opinion, that Mr *W*'s Distinction between *Hades* and *Gebenna* is groundless, and that the former is no where used in a good Sense in the New Testament.

*Mat. viii. 12. Chap. xxii. 13. and the unquenchable Fire*, mentioned in some other Texts, are both of them figurative Descriptions, there can be no Absurdity in ascribing *both* to the same Place, or State of the Damned. *Darkness* is a Privation of Light. *Light* is put for Knowledge, for *Holiness*, for Joy, and Blessedness. The *outer Darkness*, then, that the Wicked are condemned to, both before the Day of Judgment and more solemnly *then*, it includes, (1.) A want of the *beatifick Vision*, or the clear comprehensive, satisfying Knowledge of divine Things, which all God's People shall grow up to in a future State, *1 Cor. xiii. 10, 11, 12.* (2.) A want of the *Holiness* of the Blessed; with a confirmed State of Wickedness. (3.) *Extreme Misery*, or at least a much greater Degree of Misery than Sinners are punished with in the present Life. This is likewise expressed by *Fire*, because as a common material Fire is capable of being exquisitely painful, and tormenting to Sense; so the future Miseries of all the ungodly will be *inconceivably acute*, as well as *strictly everlasting*.

2. Sinners, being cast into this unquenchable Fire, are preyed upon by *a never dying Worm*. Some by these two, the *Fire* and *Worm*, spoken of, understand an Extremity of Torments, both in Body and Soul for ever. Others, take the *never dying Worm* to be the perpetual Anguish of a guilty, awakened Conscience; and by the *unquenchable Fire* as distinguished from *that Worm*, the other Punishments of the Damned, considered as *extreme* and *everlasting*. Mr *W.* understands both these Characters *literally*. This of all interpretations is the most weak, and ridiculous; as well as contrary to the general Sentiments of the Ancients. If the *Fire* aforementioned is metaphorical, so must be the *Worm* spoken of.

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3. Being cast into the unquenchable Fire, and preyed upon by the Worm of an accusing condemning Conscience, *every one is to be salted with Fire*, ver. 49. i. e. Every one of the Damned, or of the unhappy Persons aforementioned, shall be both exquisitely tormented, and preserved in a State of perpetual Existence, by this Fire of *Gebenna*. So our Divines commonly understand it. Mr *W.* has entirely overlook'd this Passage; whether ignorantly or designedly he best knows. However it requires Consideration, whether the Words can be interpreted to a more probable Sense than *this*; that the Fire of the Damned, though most acutely tormenting, will not utterly destroy them, or reduce them to nothing? Does not our Lord by *every one* mean every one of the Persons aforementioned, or every one who will not "cut off the right Hand and pluck out the right Eye" that is a Snare, and an occasion of Sin, to him? *Again.* Is not the Fire spoken of ver. 49. the same with that in, ver. 43. &c. If so, what can be intended by *this* that "every impenitent Sinner, shall be salted with this Fire;" but that how exquisitely tormenting soever it will be found to be, it will, like Salt, preserve them from the Annihilation, or utter Destruction of Being, that Mr *W.* and some others, plead for.—I might now consider,

*Isa.* lxvi. 24. "They shall go forth, and look upon the Carcasses of the Men who have transgressed against me; for their Worm shall not die, neither shall their Fire be quenched; and they shall be an abhorring to all Flesh."

The

γ This Text is quoted, and understood of future Torments, in the Second Epistle ascribed to *Clement*; by *Justin Martyr*, *Cyprian*, *Tertullian*, &c. I put down the Words of *Tertullian* only. "Et exibunt utique de Sepulchris, & videbunt artus eorum qui

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The Language of that Text in *Mark ix. 44, 46, 48.* seems to be taken from *this*, which indeed refers primarily to Punishments inflicted on the Enemies of God's Church in this World, but ultimately to the future Punishments, of another State. The *former*, as inflicted on incorrigible Sinners, are but Forerunners, Presages, and Beginnings of *these*. As such they may be considered, and are described oft in Scripture-Threatnings, and Predictions. So they are in *Isa. xxxiv. 10.* and here <sup>2</sup>. When our Lord foretold to his Disciples the terrible Judgments that were to befall the wicked, obstinate, *Jews*, by means of the *Roman Power*, he express'd himself in such Language as directed the Disciples to consider those temporary Calamities of the present World, as Presages of, and preparatory to, the much awfuller Judgment of the great Day. *Mat. xxiv.*—'Tis the Opinion of judicious Interpreters, that the *New Jerusalem State*, so pompously described, *Rev. 21.* refers primarily to a yet future Condition of the Church on Earth, and ultimately to a more glorious State of the Saints in Heaven. Be that as it will, the present Privileges of good Men are sometimes described as *everlasting*, (*2 Thes. ii. 16.* *1 Job. iii. 15. Chap. v. 11.*) Why? Because *Grace* is the Beginning of *Glory*. The present Grace and Comfort of sincere Christians are *Eternal Life*, and everlasting Consolation, *begun*. So the present Punishments of obstinate incorrigible Enemies to God, and his Church, are *endless Miseries begun*; for which Reason

“ qui impie egerunt, quoniam Vermis eorum non decidet, & ignis eorum non exstinguetur, & erunt conspectui omni Carni:” Scilicet qua resuscitate & egressa de Sepulchris Dominum pro hac gratia adorabit—*Tert. De Resurrec. Carnis.*

<sup>2</sup> See. *2 Esdr. xvi. 4, 9.* where the Judgments to be inflicted on *Babylon*, &c. are expressed by „ a Fire that goeth forth from God's Wrath, and is unquenchable.”

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Reason what is now, or at any time, during the present World, inflicted on them, it may be foretold in such Words as strictly import the absolute Perpetuity of their Sufferings. *Their Worm shall not die, &c. i. e.* God will severely punish such obstinately impenitent Sinners, in order to, and by way of Preparation for, their being at length cast into Hell, "the Fire that never can be quenched; where their Worm<sup>a</sup> dieth not, and the Fire is not quenched."

I next mention, explain, and vindicate, a large number of Texts, which contain in them such Words and Phrases as we commonly render *eternal, for ever, &c.* These are apply'd not only to future Glory, but to future Miseries likewise; as evidently to the *Latter* as to the *Former*, though less frequently. *Dan. xii. 2.* As some shall awake to *everlasting Life*, so some to *everlasting Shame and Contempt*. The same Word, *Olam*, is put for *Everlasting* in both Parts of the Verse, which signifies to us, that the future Shame of the Wicked, and the future Honour of the Saints of God, shall be equally lasting and both strictly endless. For since the latter has been clearly proved to be so already, an Application of the same Term to the Duration of both, evidences the other to be so too.—*Isa. xxxiii. 14.*—"Who among us shall dwell with the devouring Fire? Who among  
"us

<sup>a</sup> The Figures, or Characters of *Fire*, and *Worms*, we meet with in *Judith 16, 17. Eccus. vii. 17.* the Homily concerning *Hades*, ascribed by Mr *W.* to *Josephus* (whom elsewhere he supposes to have become an *Ebionite Christian*, without any manner of Ground for it). The Text in *Judith* runs thus, "We to the Nations that rise up against my Kindred: The Lord Almighty will take Vengeance of them in the Day of Judgment, in putting *Worms* and *Fire* in their Flesh; and they shall feel them, and weep for ever." Does not this look like the *Incorruptibility of the Bodies of the Wicked*, and the proper *everlastingness of their future Torments*?

“ us shall dwell with *everlasting Burnings* ?” When *Sennacherib’s Army* was cut off, the Sinners in *Zion* were afraid at the Report of that sudden, surprizing, general Destruction. Fearfulness surprized those Hypocrites. What they feared was, least some such sudden terrible Destruction should overtake themselves, for having derided the Threatnings, and Messengers, of the Lord. Now thought they, Wo be to us. What the *Affyrians* have suffered forebodes endless Sorrows to such Deriders of God, and his Prophets, as we have been. “ The great Day of his Wrath will come “ and who shall be able to stand ?” When God shall give to such vile Creatures as we, *the Cup of the Wine of the Fierceness of his Wrath*, our Miseries will be insupportable, and endless ; therefore *most insupportable* because *Everlasting*. Present divine Judgments often awaken the guilty Consciences of Men, to a fearful looking for of future Judgment, and *everlasting Burnings*. Here, Mr W. would read, *the Burnings of an Age*, the Profaneness, or Ignorance, of which will be expos’d presently.—With this I scruple not to join *Chap. xxxiv. 10.* “ It shall not be quenched Night nor Day, “ the Smoak thereof shall go up for ever, *Lealam*, “ from Generation to Generation it shall lie “ waste ; none shall pass through it for ever and “ ever,” *le netzach netzachim*. To which I add, *Jerem xvii. 4.* “ Ye have kindled a Fire “ in mine Anger which shall burn for ever.” For though these two Text, directly refer to certain temporary Judgments to be inflicted, by the holy One of *Israël*, during the present World ; yet those temporary Judgments being but a dismal Preparation for greater and more lasting Sorrows, they are considered as such, and in that View of them prophetically described as *strictly everlasting*.—Thus much from the Old Testament : Let us now pass

*Duration of Hell Torments stated, &c. 41*

to the New. Mark. iii. 29. "He—hath never  
 "Forgiveness, but is in Danger of *eternal*  
 "Damnation," i. e. The Person spoken of shall  
 find no forgiveness throughout that future Age,  
 or Period, elsewhere called *the World to come*, and  
 beyond which the Word of Truth speaks of nothing,  
*καὶ οὐκ ἔστι ἀπολύσις τῶν αἰώνων*, but is liable to that  
 Judgment of the great Day which will consign all  
 impenitent Sinners, particularly Blasphemers a-  
 gainst the Holy Ghost, to endless Punishment.  
 This Word, *κατάρα*, *Damnation* signifies three  
 Things, (1.) Judgment in general. (2.) The con-  
 demning Sentence of a Judge. (3.) The penal  
 Effects of such a Sentence. Here it denotes either  
 the Condemnation of the great Day, or the Pu-  
 nishment consequent thereupon. This is called *Dam-  
 nation*, and by several other Names that will occur  
 afterwards. This *Damnation* is said to be *αἰώνιος*,  
*everlasting*; for so the Word signifies properly,  
 commonly, and almost always, in the New Testa-  
 ment, whatever Mr W. suggests to the contrary.  
 With regard to this Word (which will several  
 Times more fall in our way) and its primitive  
*αἰών*, (which the learnedest Men render *Age*,  
*World*, *Eternity*, and to which answers the He-  
 brew *Olam*,) let me offer a few Remarks, for  
 vindicating our Interpretation of this Text Mark.  
 iii. 29. and Matt. xviii. 8. Chap. xxv. 41, 46.  
 2 Thes. i. 9. Jude 6, 7, 13. with other Texts to  
 be afterwards considered.

1. The Greek Word, *αἰών*, so often used in  
 scriptural Descriptions of the future States of good  
 and bad Men, according to the *Etymology* of it,  
 seems applicable to the *longest Period imaginable*; to  
*Duration* itself in the general; to the *Eternity* before  
 us and behind us. For *αἰών* is, as it were, *αἰετός*,  
*always being*. This Remark is very antient, and  
 what first rate Scholars have not thought trifling.

## 42 The Scripture Account of the

Accordingly, the Adjective *αιωνιος*, may possibly signify either *lasting*, or *everlasting*, or *absolutely eternal*.

2. As the Scripture distinguishes *this present World*, and *that to come*, with different Ages and Periods of each, the Words considered refer, and are used with regard, to *both*. *Matt. xii. 32.* If *αιωνιος* is applied to the former, it can denote nothing more than *continuing for a Time* longer or shorter, or *during the present World*. The same is true as to the Phrase we render *for ever*.

*αις τον αιωνα*, *1 Cor. viii. 13.* "I will eat no Flesh while the World standeth," or as long as I live.

3. As, in compliance With the weakness of human Minds, God's absolute *Eternity* is divided into such distinct successive Periods, as Days, Years, &c. and as we commonly distinguish, agreeably to the Scripture, the two grand Periods of an *Eternity past*, and an *Eternity future*, the Words now considered are applied to *each*. The former is pointed at *Isa. lxiii. 16. Psal xciii. 2. Prov. viii.*

*23.* as well as, *Habb. i. 12.* where the Word rendered, *Everlasting*, is not *Olam*, but *Kedem*. Both those grand Periods, or *Eternities*, if we may so say, are mentioned distinctly, *Psal. xli.*

*13. Psal xc. 2. Psal ciii. 17. Psal. cvi. 48.* Here for, "from everlasting to everlasting," as our Translation has it, we might better read; *from Eternity to Eternity*. Mr *W.* and some others are for rendering it thus, *from Age to Age*. Be it so: We disallow not that Rendering, if it be meant, as it ought to be, of that eternal Age which preceded the World, and that everlasting Age to be consequent upon it. Can any rational Person im-

partially suppose the Meaning of these Words. *Psal. xc. 2.* to be no other than this, "from the Beginning of this World to the End of it, thou art God." That ascribes to the Eternal, and

Unchangeable

*Duration of Hell Torments stated, &c.* 43

Unchangeable JEHOVAH a Duration scanty, and inconsiderable, if compared with what he is really possess'd of. According to Mr *W.* and modern Philosophers generally, innumerable material Worlds, and Systems of Worlds, were put into being by the Almighty, antecedently to this terraqueous Globe, and the solar System to which it belongs. If so, all these *Globes*, and *Systems of Worlds*, were created at first, and are upheld since, by the Son of God; whose *Being*, consequently, was prior to the most antient of such *Globes* and *Systems*. For "by him were all Things created that are in Heaven, and that are in Earth, visible and invisible—all Things were created by him and for him: And he is before all Things"—*Colos. i. 15, 16*. To confine our Lord's creating Work to either our terraqueous Globe and its Appurtenances, or to the solar System, of which it is a Part, is too presumptuous; and what the Apostle's Words last quoted, as well as other Scriptures, absolutely forbid. Whether Mr *W.* inclines this Way he best knows. He has taken Pains to prove that "the *Mosaic Creation*, as described *Genes. i. 2, &c.* and alluded to elsewhere, is not a nice and philosophical Account of the Origin of all Things; but an historical and true Representation of our single Earth out of a confus'd Choas", &c. But as he allows that *Genes. i. 1*, as introductory to the following Account, includes in it the entire System of created Things; and that this vast Frame of universal Nature was at first created out of nothing, and disposed into the several particular Systems of which it consists, by the God of *Israel*, he must likewise allow, if he pays any Regard to several Scripture Testimonies, that all these Things were produced by the Son of God, and "without him, (the

#### 44. The Scripture Account of the

“ is true and proveable of the *Holy Ghost* like  
 “ wife) was not any thing made that was made.”  
 Now this supposed (*that the Son of God was the*  
*Creator of all Worlds, visible and invisible; that*  
*innumerable such Worlds, were put into being*  
*before ours; and that the SON, or SPIRIT of*  
*God, as their common Creator, must have existed*  
*antecedently to the most antient of them all)*  
 this supposed, the *Psalmist's* Words, as interpreted  
 by Mr *W.* and some others, would ascribe to the  
 great God a Duration vastly inferior to that of his  
 own Son; whose Duration, *à parte ante*, is notwithstanding,  
 according to Mr *W.* infinitely less than  
 that of his eternal Father. How greatly different are  
 these two Propositions, “ Thou, O God, art  
 “ from the earliest Age of this World of ours to  
 “ the End of it,” and “ Thou art from Eternity to  
 “ Eternity.” The Truth is, *Olam*, and *אֵלֶּם*, are  
 applicable, and really applied, either to *Creatures*,  
 or the eternal *Jehovah*; either to *this present World*,  
 which, as the Apostle says, passeth away, or to  
*that future World* which will last for ever. 'Tis  
 therefore an insufferable Liberty that Mr *W.* takes,  
 constantly to translate *אֵלֶּם*, and *אֵלֶּם יוֹם*, (as well as  
*Olam*) *Age*, and *Lasting*, as tho' they did never  
 signify *Eternity* and *everlasting*. If he does really  
 believe this, he is as widely mistaken as Man ever  
 was. This having been proved already will be far-  
 ther confirmed by what follows. For,

4. Whereas Mr *W.* ventures to assert, that the  
 original Words *Olam*, and *אֵלֶּם*, with their Plurals  
 and Derivatives, tho' generally rendered *eternal* or  
*everlasting*, do by no Means so signify in *Scripture*;  
 as the Falseness of this Assertion (peculiar perhaps  
 to Mr *W.*) is invincibly proved already, from the  
 exprefs frequent Application of such original Words  
 to, the *absolute Eternity* of the great *Jehovah*, the  
*World to come*, and the future *Blessedness* of the  
 Righteous,

*Duration of Hell Torments stated, &c. 45*

*Righteous*, so some of the *Texts* cited by this Gentleman, in Proof of this singular Observation of his, are Proofs and Instances of the contrary. In *Gen. xiii. 15. Chap. xvii. 7, 8, 13, 19.* which are some of Mr *W's* *Texts*, the *Hebrew* and *Greek* Words, *Olam*, and *αιωνος*, are justly rendered, and signifie not *lasting* but *everlasting*. God's Covenant with *Abraham* and his Seed was, in Truth, the Covenant of Grace<sup>b</sup>; the promised spiritual Blessings of which continue *for ever and ever*, as has been proved; these Blessings being no other than the *eternal Life, incorruptible Inheritance, &c.* as forespoken of.—*Again.* As to the Land of *Canaan*, that indeed was a temporary Possession in it self: But then, it was a Type and Figure of the heavenly Inheritance promised to, and provided for, *Abraham* and his spiritual Seed. *Gal. iii. 14, 16, 18, 29.* Now in Reference to that *incorruptible Inheritance* as prefigured hereby, and ultimately intended in God's antient Promises of the Earth by *Canaan*, it might be spoken of as an *everlasting Possession*. So we may say, perhaps, as to the *Ordinances of the Law of Moses*. They were, 'tis true, to cease and discontinue upon Christ's having put away Sin by the Sacrifice of himself; but in as much "as the Law had in it a Shadow of good "Things to come," and these good Things to come are

<sup>b</sup> That God's Covenant with *Abraham* was no other than a new Edition of the *Covenant of Grace* (that Covenant according to the Promises of which all true Believers are accepted as as righteous, and saved with an everlasting Salvation). This has been often proved by judicious *Pedobaptists* who found the Practice of baptising Infants not on any supposed initiating Baptism antiently in use among the *Jews*, but on the *Abrahamick Covenant* established with Believers in every Age, and sealed by Baptism now, as it was formerly by Circumcision, with several Texts that confirm the Right of the Infant-Offspring of God's People to the initial Seal of the Covenant of Grace, *Mat. xix. 14. Rom. xi. 16. &c. 1 Corinth. vii. 14. Acts ii. 39.*

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are properly everlasting; on this Account those legal Appointments relating to Priests, sacerdotal Vestments, Altars, Sacrifices, Purifications, &c. might be described as, *αιωνια*, everlasting; not only in regard to the (*αιων* or,) Period, during which the legal OEconomy was to continue in Force; but also in regard to the succeeding (*αιων*,) Period of the Gospel Dispensation, and the ultimate endless (*αιων*, Age, called elsewhere the *World* to come, the *Age of Ages*, &c.

'Tis true, the Words in Debate are oft put in a very limited Sense, for Periods comparatively short, and inconsiderable. *For ever*, sometimes stands for no more than *till the next Year of Jubilee*, *Exod.* xxi. 5. or, *as long as a Man lives*, *Psalem.* 15. or, *while this World last*. This must be granted: But then, (1.) 'Tis as long a Duration as the Thing spoken of can admit of, either in itself, or in regard to some divine Law or Constitution. (2.) Nothing is more common than for the same Words, and Phrases to be applied very differently. Widely different are the Significations of the Hebrew Word, *Eretz*<sup>e</sup>, for Instance, the Greek Words *Γη*, *κοσμος*, and *οικουμενη*, the English Words, *Infinite*, *Immense*, *Eternal*, for *ever*. Each of these English Words is often put improperly,

<sup>e</sup> This signifies either the whole Earth, or a particular Land (the Land of Canaan for Instance) or some part of a Land. So the Greek Word *Γη* in the Septuagint Version and other Greek Authors. *οικουμενη*, in the New Testament is applied, (1.) To the Gospel Age, *Heb.* ii. 5. (2.) To the habitable Part of this Earth; or the Roman Empire. *Mat.* xxiv. 14. (3.) To the Land of Judea, *Luk.* ii. 1. *Acts* xi. 28. (v. Lardner's, Credibility of the Gospel History, Vol. II. Chap. 1.) *κοσμος*, too, is used very differently. For Mankind in general, *Rom.* iii. 19. Chap. v. 12. for a considerable number of People, though comparatively small, *Job.* xii. 19. for Jews and Gentiles indefinitely, *John* iii. 16, 17. 1 *John* ii. 2. for the Roman Empire, *Colos.* i. 6. for the Generality, or the wicked of the World, as distinguished from the truly good. 1 *John* v. 19.

*Duration of Hell Torments stated, &c. 74*

improperly, and has a Meaning much short of its ordinary and proper Signification. We say, such an one is *immensely rich* ; I am *infinitely obliged* to you ; I shall be *eternally thankful*, &c. 'Tis no wonder then, if there are as vastly different Applications and Significations of the *Hebrew* and *Greek* Words, *Olam*, *Ad*, *Netzach* ; *Αἰών*, &c.(3.) Let the very limited Signification of these Words be ever so frequent, 'tis not more certain that they are put for limited, and comparatively short Periods, than that they are often put to express the *infinite Duration* of the eternal God himself ; the *endless Age* that is to succeed the present World, with the judicial Proceedings of the great Day ; and the *future everlasting Glory* of the Saints. If Mr *W.* can prove, either that the Duration of the supreme Being is limited, or that his unlimited boundless Duration is not signified by the Words we are now treating of ; if he can make it evident either that *Αἰών*, with its Plural and Derivative, is not applied to the *World to come*, or that the said *αἰών μέλλων*, *future World*, is not strictly everlasting, he would do somewhat to purpose ; but neither of these Things is practicable by *him*, or any other. What he surmises as to this, *pag. 133*, 'tis nothing to us who think our selves concerned not to regard the Dreams either of *Origen*, or Mr *W.* ; but to confine our *Hopes*, as well as our *Faith*, to the written Word. Who can tell that God will deal in this or that way, while he vouchsafes no Intimations of his Design, or Pleasure, concerning it ? What Authority have Men to say, There will be a future World, or Age, consequent on that which the Scripture speaks of as to come after the general Resurrection and Judgment ; and which it forbids us to conceive of otherwise than as strictly endless, by opposing it to the present World, or Age, as transitory ; by confining thereto

thereto the endless Glory of the Saints of God ; by giving us no Hints of any thing to be beyond it, and warning us not to be wise above what is written ? “ There may be abundant room for “ other Scenes of Things than what the Bible exhibits to us :” This we deny not : Yet if the Scripture speaks of *an Age of Ages*, consequent on the *present*, and the great Day of the Lord ; if in Distinction from *this* it represents the present as failable, and passing away, without giving a single Hint of the Transitoriness of *the other* ; If instead of *that* it signifies as plainly as can be the contrary, by describing the great God himself as living through that future Age of Ages ; and if it applies the same Adjective, *eternal*, *everlasting*, as referring to that ultimate Scripture Age, both to the Glory of the Righteous (elsewhere also most plainly manifested to be of a Duration absolutely perpetual,) and to the future ordained Punishments of all impenitent Sinners ; does not this oblige us to conceive of the *Latter* as equally durable with the *Former*, and both as running parallel with God’s own Eternity *à parte post* ?—These Things being observed, I now go on with my proposed Explication and Vindication of the Scripture Account of the endless Duration of the Torments of Hell.

*Matt. xviii. 8, 9.* “ If thy Hand or thy Foot “ offend thee cut them off, it is better for thee to “ enter into Life halt or maimed rather than having “ two Hands, or two Feet, to be cast into *everlasting* “ Fire—to be cast into Hell Fire.” What the latter of these two Verses, (with *Matt. v. 22. Mark. ix. 47.*) calls *Hell Fire*, the Former calls, *everlasting Fire*, or, as it might be rendered, *the everlasting Fire*. Both these Names, or Descriptions agree with, “ the Fire that can never be “ quench’d,” spoken of elsewhere. Compare this

Text

## Duration of Hell Torments *stated*, &c. 49

Text with *Matt.* iii. 11. *Mark* ix. 43. 44, &c. as explained before, *Matt.* xxv. 41, 46. "Then shall he say to them on the Left-hand, Depart from me ye cursed, into *the everlasting Fire*, prepared for the Devil and his Angels<sup>d</sup>.—And these shall go away into *everlasting Punishment*." We have here (1.) The condemning Sentence to be pronounced by Christ at the great Day. (2.) The Execution of that Sentence. Ungodly Men being tried and convicted, will be condemned; and being condemned will have the Sentence of their most righteous Judge executed upon them. Observe, (1.) The future Punishment of the Wicked will be not *negative* meerly, but *positive* also. Christ will exclude them from all Happiness, and command them to depart into a State of Torment expressed by *Fire*. (2.) This Fire, or state of Torment, was prepared originally for those first and greatest Offenders, the *Devil and his Angels*. But as Christ and his Saints

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are

<sup>d</sup> This Text is oft quoted by the *Antients*, particularly, five or six times by *Irenæus*, who read the latter Part of it thus—*"Quem paravit Pater meus Diabolo; & Angelis ejus."* I put down two Passages only. *"His qui in sinistris inveniuntur ait, abite maledicti in ignem Eternum quem, &c. significans quoniam non homini principaliter præparatus est eternus ignis sed ei qui seduxit hominem—et his Angelis qui apostatæ facti sunt cum eo; quem quidem juste percipient etiam hi qui similiter sine penitentiâ in malitiâ perseverant operibus, Lib. III. c. 35. Again, Quem admodum in N. Testamento ea quæ est ad Deum fides hominum aucta est,—sic & pæna eorum qui non credunt ampliata est; non solum temporalis sed & eterna facta. Quibuscunque enim dixerit dominus, discedite à me maledicti in ignem perpetuum, isti erunt semper damnati. Et Quibuscunque dixerit, venite benedicti Patris mei—hi semper percipient regnum, & in eo proficiunt semper."* *Lib. IV. c. 47.* Here, (1.) *Αἰώνιος* is translated *perpetuus*, *eternus*, and (2.) This is opposed to *Temporalis*. (3.) The Duration of Hell-Fire is asserted to be as long as the Blessedness of Heaven: To which purpose several of the *antients* speak often, as plainly as is possible.

are to live and reign together, so these, and ungodly Men, shall be tormented together. Hell-Fire was prepared for the Devil and his Angels *originally*, but not *solely*. Damned Angels and Men are to suffer the same Punishment for kind.

(3.) The Fire spoken of will be *everlasting*. Depart “from me, — *εἰς τὸ πυρ τοῦ αἰωνίου*, into the Fire “that will be *everlasting*.” This Word, *τοῦ αἰωνίου*, refers undoubtedly to the future Age consequent on the Day of Judgment, called elsewhere, the *Age of Ages*, and in regard to the distinct successive Parts of it, *Ages of Ages*. Now this ultimate Age, is *everlasting*. The Scripture acknowledges no End of it; speaks of nothing to be consequent upon it; and several ways signifies it to be *Endless*, as we have heard.

(4.) Being commanded to depart, from before the supreme Tribunal, into *this everlasting Fire*; “They “shall accordingly go into *everlasting Punishment*.”

These last Words afford us a double Argument for what we are endeavouring to prove. (1.) Whatever this Punishment is, it will be *strictly everlasting*, if the future final Blessedness of the Righteous is so; because the same Term of Duration is, in the same Sentence, applied to *both*. If indeed the Word did always signify *lasting* only, and did never denote, *everlasting*, it could not be from hence proved, that the *Life* and *Punishment* pointed at, are equally durable; (the indefinite Word, *lasting*, might be applied to different Objects, the Duration of which is vastly Disproportionable) but since the Word, which is here rendered *eternal*, and *everlasting*, does often, and properly, so signify, as has been shown; nothing can be more rational than this Inference from the Text; the future Punishment of all the ungodly, as well as the future Life or Blessedness of all the Righteous will continue *for ever*. (2.) If the End of Sinners condemned by Christ is to be *Annihilation*, the Text before us should

*Duration of Hell Torments stated, &c.* 51

should have been to this Purpose. "And these after being tormented, or punished, for a Time, shall be reduced to nothing, and so everlastingly released from Punishment." *Punishment* plainly supposes the actual Being of the Object punished. Sinners can't be said to be *everlastingly punished*, if they don't *everlastingly exist*. — To annihilate wretched tormented Creatures, is not to continue punishing them, but to release them from Punishment.

2 *Thes.* i. 9. "Who shall be punished with *everlasting Destruction, &c.*" This concerns all them who know not God, and all them who obey not the Gospel. These may be, and often are, punished in the present World. Again, They suffer worse Punishment in *Hades*, or *Gebenna*, before the Day of Judgment. But whatever they undergo before that great Day, they must suffer a more grievous Punishment *then*; and that ultimate Punishment reserved for them, the Apostle here calls, *everlasting Destruction* (which our Lord elsewhere expresses by God's destroying both Body and Soul in Hell). The Question now is, of what Nature is *this Destruction*? And how long will it continue?

1. The *Destruction* spoken of will not be *Annihilation*; but what is much worse, a State of compleat Misery, *Wrath without Mixture, Judgment*

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*ment*

\* The pretended *Barnabas* describes the future Misery of the ungodly by, *everlasting Death, with Punishment*, which last Words, *μετὰ τιμωρίας*, might be added to prevent our taking *everlasting Death*, as Mr *W.* does, to signify an utter *Extinction of being*. With this agrees, *Rev.* xx. 14. as asserting the *Lake of Fire* (elsewhere represented as everlasting and unquenchable) and the *second Death* to be the same.

N. B. These Phrases; *Wrath to come* (1 *Thes.* i. 10.) the *second Death* (*Rev.* ii. 11.) *Lake of Fire*, (*Rev.* xix. 20.—xx. 10, 14.) the *Lake which burneth with Fire and Brimstone*, (*Chap.* xxi. 8.) are identical, and explanatory of each other.

*ment without Mercy*, as the Scripture speaks elsewhere. Let our Antagonists show where *Destruction*, signifies, a *being reduced to nothing*. How often are Creatures said to perish, to be destroyed, to be devoured, to be burnt up, as in a most fierce raging Fire, tho' not annihilated? Few, if any, of our present Philosophers plead for an Annihilation of the material World, or any Part of it. Yet our solar System, or at least our terraqueous Globe with its Appurtenances are *reserved unto Fire*, and the Apostle says expressly, "They shall perish." Men are often said *to perish, to be destroyed*, when they die: tho' their Souls survive, and their Bodies, how much changed soever for the worse, are not annihilated. As *Death*, so *Perishing*, *Destruction*, and the like, are oft opposed to real substantial Blessedness. Sinners are represented as losing their Souls in another World; not because their Being, Life, and active Powers perish, but because they are deprived of every kind of Enjoyment, and plunged into a State of endless, irrecoverable Misery. 'Tis indeed egregious trifling, and downright Ignorance, for any to infer the *Annihilation* of the Damned from such a Word as this, *Destruction*, or any other Words of the like import and use. Doubtless this Description of the final State of the Damned, must be interpreted to a Consistence with those awful, affecting, Representations that have been explained before, "They shall pass into everlasting Punishment.—Depart into everlasting Fire, &c."

2. If the *Destruction*, spoken of, is meant of *Annihilation*, or an utter Destruction of being; and if, according to our Antagonists, the Word rendered *everlasting*, ought rather to be rendered, *lasting*, it will follow, that the Damned are neither to be tormented, nor suffer a loss of their Beings, Lives, and active Powers, *for ever*. According

*Duration of Hell Torments stated, &c. 33*

to Mr *W.* in particular, the Damned must not be annihilated *for ever* ; but after being reduced to nothing for a time, must recover their Beings and Lives, either in order to their immediately becoming finally blessed, or in order to an immediate renewal of their Torments, or in order to their recommencing Probationers for Eternity ; all which Whims the word of Truth is perfectly silent about : And they are generally rejected even by them who oppose the *Eternity of Hell Torments*. Such plead not for a *Reproduction of the wicked*, but an everlasting Destruction of their Beings ; which however they unfairly, and weakly, argue from such a Text as this, while they contend that the Word *αἰώνιος*, does not import, *strictly everlasting* <sup>f</sup>.

Jude 6, 7, 13. “ The Angels which kept not  
“ their first Estate, he hath reserved in ever-  
“ lasting Chains under Darkness, unto the Judg-  
“ ment of the great Day.—Sodom, Gomorra, and  
“ the Cities about them, are set forth for an Exam-  
“ ple, suffering the Vengeance of eternal Fire,—  
“ to whom is reserved the Blackness of Darkness  
“ for ever.” Of these 3 Texts,

The

<sup>f</sup> This Text, 2 *Thef.* 1. 9. *Irenæus* so joins with *Matth.* iii. 12. and Chap. xxv. 41. as to make it evident, that he took *everlasting Destruction*, and the *unquenchable* or *everlasting Fire* to be the same,—“ qui colligit Triticum, in horrea, paleas autem comburet in igne inextinguibili,—Abite à me maledicti in Ignem eternum quem præparavit Pater meus Diabolo & angelis ejus. Et Apostolus similiter ait, qui pœnas dabunt interitus eternas à facie Domini, & à gloriâ virtutis ejus, &c.” Here, *everlasting* and *unquenchable* (*Eternus* & *inextinguibilis*) are the same,—1. 4. c. 66. Again, he quotes the two Texts in *Matthew* with some little change of Expression. 1. 5. c. 27.—What use was made of the former by the dotting *Valentinians*, *Irenæus* observes, *Lib.* 1. *Cap.* 1. “ Πῦρον—ἵνα σωθῶν “ ἀπὸ τοῦ πυρὸς εἴη” &c. “ They interpret the Fan to be “ the Cross which consumes all material Things, as the Fire does “ Chaff, and purifies them who are saved as the Fan does “ Corn.”

The *First*, concerns the fallen Angels only. These are reserved in *everlasting Chains*, *δεσμοις αιωνιαις*, Chains out of which they can never extricate themselves; and which certainly forebode their being cast by the great Judge into the *everlasting Fire*, or the most grievous insupportable endless Torment, prepared for them. *Darkness* in this Text is not the subterrestrial Air, where the Sun comes not, or our dark Atmosphere (to which Mr *W.* somewhere confines our exalted Saviour, the elect Angels, departed Souls good and bad, with all other Apostate Spirits) but a state of Misery without all Hope of a Recovery to the Happiness they have lost, and with a certain fearful looking for of Judgment, and a fiery Indignation that shall devour all the Adversaries of God.

The *Second* of these Texts, concerns the People of *Sodom*, and other adjacent Cities. These “are set forth for an Example,” (an affecting Instance of Gods hot Displeasure against such bold daring Offenders) “suffering the Vengeance of eternal Fire,” which alludes indeed, to the *Brimstone* and *Fire* spoken of *Gen. xix. 24.* but directly and principally intends the *Fire of Hell*, of which the other was ordained to be a Forerunner, and Symbol.

The *Third* of the Texts mentioned, foretells the future Miseries of certain false Teachers of the apostolick Age. For such, “was reserved the Blackness of Darkness for ever,” *εις τον αιωνα*. Two things are distinctly mentioned, the *Nature* and the *Duration* of the future Misery of these Sinners. For understanding the *former*, it must be observed, that the *Hebrews*, whose Style is oft imitated in the New Testament, are wont to express the superlative Degree, as by the Name of God, and the genitive Plural of the same, or a different Noun; so by two synonymous Words joined together. Thus, *Blackness of Darkness*, is the blackest or grossest Darkness.

*Duration of Hell Torments stated, &c.* 55

Darkness. As therefore *Darkness* is often put for *Misery*; so *Blackness of Darkness*, or the thickest Darkness, here mentioned, expresses the extremely miserable State of the Damned. This to the last *eis ton aiōna*, for ever. The Word might be render'd either, for an Age, or to Eternity. If Mr *W*'s Distinction between the *Darkness of Hades*, and the *Fire of Gebenna* could be made good, we must restrain this Text to the present Punishment of wicked Men in *Hades*, before the Day of Judgment; however considering them as Preparatory to the future endless Torments of *Gebenna* afterwards. But, as I have hinted before, this singular Opinion of Mr *W*. is in entirely Groundless. *Darkness* and *Fire* are both of them figurative Descriptions, applicable to each of the different Periods of future Punishments. The Text, then, may and does, signify to us the *extreme endless Torments of the Damned*, particularly such bold obstinate Corrupters of the Faith of the Gospel as are here struck at.—Mr *W*. gives us two Observations on these Texts in *Jude*. (1.) That the Word *aīōnios*, is generally supposed to be much more expressive of a proper Eternity than *aīōnios*, and is yet used for used for Time limited, or for the Duration of the Age, of Ages, till the Day of Judgment, and no longer. (2.) That the Conflagration of *Sodom* and the other City is stiled, “the Vengeance,” *τυπος αἰωνιος*, commonly rendered, “of eternal Fire,” because it utterly destroyed them; altho’ such Fire, or Conflagration, was soon over, and burned no longer than the utter Destruction of those Cities required. As to the former, (1.) Who told Mr *W*. that *aīōnios*, is generally supposed to be much more expressive of a proper Eternity than *aīōnios*? Few, if any, of the Learned suppose this. The latter Word is really as significant, and expressive as the former. Of the two ’tis more generally applied

plied, both to the future endless Glory of the Saints, and to the absolute Eternity of God himself. In the Passages cited by Mr *W.* from his *Apostolick Constitutions*, each of them is applied both to *future Glory*, and *future Punishment*<sup>s</sup>. There, and in other Writings, they are used promiscuously. (2.) The Word rendered *everlasting*, *ver. 6.* is not used for a *Time limited*. 'Tis true, the Angels that fell, are said to be reserved in *these Chains*, “unto the Judgment of the great Day.” But are *these Chains*, whatever they import, to be struck off at the Time mentioned? Will they, *then*, be able to escape out of the Hands of Divine vindictive Justice, in which they are now held? Unjust Souls departed are said to be reserved unto the Day of Judgment to be punished, *2 Pet. ii. 9.* Does this imply that such will be no longer punished, when that Judgment comes? No more does this other Text intimate to us, that the *Chains* in which apostate Spirits are held till the Day of Judgment, will then be taken off them; or that they are not, strictly and properly *everlasting*.—As to the *latter*, the Conflagration recorded by *Moses*, *Gen. xix.* did not utterly destroy the Beings of the Inhabitants of those Cities, whom *Jude* represents as, “suffering the Vengeance of eternal Fire.” Were their Bodies annihilated by that Burning? Did not their Souls, the principal Part of them, survive

<sup>s</sup> In one Place, *future Blessedness* is called ζων αιωνιος. and the *second Death* opposed thereto, θανατος αιδιος, *V. p. 60.* 2. Does that *Death* import an utter Destruction of being, or does it not? If it does αιδιος, must stand for *everlasting*, or *strictly endless*. If it does not, Mr *W.*'s arguing for the Annihilation of the Damned, from such Characters of future Misery, as, the *second Death*, &c. is altogether invalid—Again, as αιωνιος, is applied to the *Fire of Hell*, *p. 60, 61.* and *future Punishment*, *p. 60.* so αἰελευνητος, to the *Worm* that torments the Damned, as well as to the αιωνες των αιωνων, throughout which all *Glory, Adoration, &c.* must be ascribed to *Father, Son, and Holy Ghost*, *ibid.*

*Duration of Hell Torments stated, &c.* 37

survive it? Are not the Punishments of another State, even those of *Hades* before the Day of Judgment, much more terrible than the Destruction by *Brimstone and Fire*, rained from Heaven on those Cities? And was not this ordained by Divine Justice to be an *Emblem*, and Forerunner, of the other; which therefore are principally intended in the Text?

*Rev.* xiv. 10, 11. *Cb.* xix. 3. *Cb.* xx. 10. "The same shall drink of the Wine of the Wrath of God, which is poured out without Mixture, &c. And the Smoke of their Torment ascendeth up for ever and ever.—Her Smoke went up for ever and ever.—The Devil that deceive them, *Gog and Magog*, was cast into the Lake of Fire and *Brimstone*, where the Beast and the false Prophet are, and shall be tormented Day and Night for ever and ever." Each of these Texts is an irrefragable Proof of future endless Torments, if the Phrase, *for ever and ever*, does really express a Duration that is strictly endless. Now if any Words whatever import thus much, *these* do. This Phrase occurs in the New Testament about Twenty Times: 'Tis one of the strongest Scripture-Expressions, (1.) Of the absolute Perpetuity of the Life of God himself, *Rev.* iv. 9, 10. *Cb.* v. 19. *Cb.* x. 6. *Cb.* xv. 7. (2.) Of the Glory due to him, or the infinite Perfections belonging to him, as absolutely everlasting, *Gal.* i. 4. *Phil.* iv. 20. *1 Tim.* i. 17. *2 Tim.* iv. 18. *Heb.* xiii. 21. (3.) Of the endless Life, and Divine Glory, of the Son of God particularly, *Heb.* i. 8. *Rev.* i. 18. *Cb.* v. 13. And (4.) Of the future Glory of the Saints, already prov'd to be strictly and properly everlasting. The great God is represented, *as living, and continuing infinitely glorious*; the Son of God in our Nature, *as living and reigning*; the Saints *as living and reigning with Christ*; and the Damned, *as tormented,*

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for

*for ever and ever.* Is not Scripture to be interpreted by Scripture? Why must the Sense of this Phrase be limited when spoken of *future Torments*, while it admits not of such a Limitation in any other Case; as it most certainly does not, Since the Divine Glories, the Life of our incarnate Saviour, and the future Blessedness of the Saints, are strictly everlasting; and the Continuance of each is no where more strongly expressed than by this very Phrase, which is used four Times, (in the three Texts above, and another to be afterwards considered) in Relation to the future Torments of the Damned?

The first of these Texts concerns the obstinate Adherents of Anti-Christ: Each of whom is represented, (1.) *As extremely miserable.* "He shall drink of the Wine of the Wrath which is poured out without Mixture, into the Cup of his Indignation; and he shall be tormented, *as*, with Fire and Brimstone." This Variety of Characters, and Figures, sets forth the extreme Wretchedness of damned Sinners. (2.) They are tormented *in the Presence of Christ and the Holy Angels*: Which perhaps intimates, that a despised slighted Saviour has no Compassion for these Sinners, and that the Angels of God, though ministering Spirits for the Heirs of Salvation, are neither warranted, nor disposed, to intercede for, or compassionate, these accursed Creatures. (3.) *Their Torments are everlasting.* By *the Smoke of their Torment*, is meant, the Smoke of the Fire, or the Fire itself, in which they are tormented. *Smoke* is a Sign of *Fire*, and Signs are often put for the things signified thereby. "The Smoke of their Torment ascendeth up for ever and ever." This, says Mr W, affirms not that the Generality of the wicked shall be so long tormented, but that the Smoke of some of their Torments  
"should

*Duration of Hell Torments stated, &c. 59*

“ should so long ascend up. Which Phrases, as  
“ they are very far from denoting a proper Eternity, so is there room for Conjecture, that the  
“ Smoke of such their Torment may ascend up  
“ *in terrorem*, longer than the Torments themselves of particular Offenders continue; and  
“ that the Fire and the Smoke thereto belonging,  
“ may be the common Place of Torment for Sinners in different Ages and Periods of the World  
“ one after another.” Mr *W*, 'tis well known, is never at a Loss for Suppositions and Conjectures. This here falls in with what he intimates elsewhere, pag. 110, 111. namely, That “ our Earth shall  
“ at the great Day be turned from a Planet into  
“ a Comet; and the Devil, his Angels, and Demons, together with the incurably wicked  
“ among Mankind, shall be thrown into it's  
“ burning Atmosphere, till they are utterly destroyed, and the Smoke of their Torment ascends up *for Ages of Ages*; or for many of its  
“ Revolutions about the Sun, in the Tail of that  
“ Comet. But, says Mr *W*, this is only a private  
“ Conjecture of my own: Nor do I desire it to  
“ be any otherwise esteemed.” This is frank and modest enough. Knowing therefore, that Mr *W*'s Conjectures have often proved Mistakes, we can't incline to interpret the Texts before us according to this particular private Conjecture of *his*. We are not bound, or inclinable to suppose, with this fanciful Philosopher, that, the *Smoak of their Torment*, is the burning Atmosphere of a Comet; <sup>h</sup> or

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that

<sup>h</sup> Whether *many*, or any, besides Mr *W*. himself, suppose that the *Chaos* spoken of *Gen. i. 2.* was the *Atmosphere of a Comet*; that the Deluge in *Noah's* Time was brought about partly by means of a *Comet*, and the very same Comet that appeared in 1680; that the Conflagration, foretold by the Apostle *Peter*, &c. will be accomplished by the Instrumentality of the same Comet, or some other; and that the Account here given

60. *The Scripture Account of the*

that this Phrase, *for ever and ever*, (or as Mr *W.* renders it, *for Ages of Ages*) denotes no more than “ many Revolutions of a Comet round the “ Sun.” Our Earth may be turned into a Comet, and it may be otherwise. “ Comets, as they are “ Ministers of Divine Justice, and in their Visits, “ probably, lend us benign or noxious Vapours, “ according to the Designs of Providence; so, “ for ought we know, they may be the Habita- “ tion of Animals in a State of Punishment, “ which; (says Dr *Cheyne*) if it did not look too “ notional, there are many Arguments to render “ not improbable. — However from them we may “ learn, that the Divine Vengeance may find a “ Seat for his disobedient Creatures, without being “ put to the Expence of a new Creation.” What some have offer’d as to our Earth’s being so re- fined and purified by the Conflagration, as to be- come, by God’s Appointment, *the Heaven of the Blessed*, deserves to be considered <sup>i</sup>. But if this Earth of ours is to be so altered by the Fire of the last Day, as to become the *Hell of the Damned*, as Dr *John Edwards* supposes <sup>k</sup>; this may be, with- out

given by Mr *W.* of the *Smoke of their Torment*, is just and right, *Rev. xiv. 11.* I know not: But admitting that some of these *Hypotheses* are not improbable, (the *first* and *third*) are we war- ranted therefore to bend the Scripture to Mr *W.*’s, or any phi- losophical *Hypotheses*? Or to believe that *αιωνες των αιωνων*, *Ages of Ages*, which every where else denote an *absolutely endless Duration*, must be understood as Mr *W.* here understands it?

<sup>i</sup> See *Haller’s Notes on Texts of Scripture, &c.* Vol. I. pag. 191, &c.

<sup>k</sup> In his Discourse on the XIIth Article of the Creed, p. 76. — How different are the Opinions of learned Divines as to the Place of *Heaven* and *Hell*. One places the *former*, another the *latter*, in the Sun. Some describe the present Hell of the Damned as a *subterraneous Region*: Others speak of the Bottom of the Sea, with the inner Parts of our Earth, and the *Atmos- phere*, as different Seats, or Habitations, of the Miserable. In- stead of regarding these, or any other, fanciful *Hypotheses*, let the general Scripture-Account be thought sufficient.

out it's becoming one of the *Comets*, and without it's revolving round the Sun at all. Divine Justice might punish the Damned with *everlasting* Vicissitudes of Heat and Cold; which Conjecture of some is not very different from that of Dr *Gbeyne*, or that of Mr *W.* But there is no End of Conjectures, and fanciful Suppositions. Mr *W.* is as good at them as ever Man was. But whatever this philosophical Divine is willing to suppose, we desire Leave to be persuaded, that the sacred Scriptures, as divinely inspired, are more to be depended on than any arbitrary Hypotheses, or indeed the best Philosophy in the World; and till Mr *W.* can prove, that these Texts don't refer to the Torments of Hell; that *the Smoke of their Torment* may not, according to Grammar and just Criticism, signify, *the Fire in which the Damned are tormented*; and that what we render, *for ever and ever*, does not properly so signify; we can't help looking on each of these Texts as an invincible Proof of *future everlasting Miseries*, reserved for all the Ungodly. 'Tis true, this in *Cb. xiv. 11.* directly relates to the obstinate Adherents of Anti-christ: That in *Cb. xix. 3.* foretels the irrecoverable Perdition of the *Roman Anti-Christian Church*; and that in *Cb. xx. 10.* expresses the final compleat Damnation of the Devil, with the Beast and the false Prophet *only*. But it must be remembred, as what the Scripture elsewhere tells us, that *Devils* and *damned Men* will be finally judged, and thereupon eternally tormented, *together*. All the Ungodly of Mankind are to be cast into the same *everlasting, unquenchable Fire*, with the Devil and his Angels.—This is further hinted in *Rev. xv. 7.* “ One of the four Beasts, *or living Creatures*, gave  
“ unto the seven Angels, seven golden Vials, full  
“ of the Wrath of God, who liveth *for ever and*  
“ *ever.*” Compare this with *Heb. x. 31.* of which  
before.

before. Two things are included in this Text, the absolutely endless Duration of God himself *expressed*, and the strictly endless Continuance of the Miseries of the Wicked *intimated*; in that they are denominated not merely the *Wrath of God*, but the *Wrath of God who liveth for ever and ever*. *Heb. vi. 2.* “And of eternal Judgment.” *This*, which includes the solemn publick Absolution of the Righteous, and Condemnation of the Wicked, at the great Day, with the final everlasting States of *both* consequent thereupon, the Apostle mentions as a fundamental Article of Religion. Mr *W.* tells us of no less than “Five original “Catalogues of fundamental Doctrines, in all “which the proper Eternity of Hell Torments is “entirely omitted.” *Four* are found in his *Apostolical Constitutions*, which we reject as silly, detestable Forgeries<sup>1</sup>; the *Fifth*, and last, is this of the

<sup>1</sup> *The Apostolical Constitutions*, tho’ regarded by Mr *W.* as a most sacred Book of the New Testament, and zealously pleaded for by *him* on every Occasion, have been invincibly proved spurious by *Daillé*, by *Le Clerc*, by Bishop *Smalbroke*, by Mr *Turner of Colchester*, by Dr *John Edwards*, and, in regard to a notable Part of them, by the late Mr *Joseph Boyse*, at the Close of his as yet unanswered, and indeed, unanswerable Treatise of *Episcopacy*. Mr *W.* having appealed even to *Clement’s* Epistle, in support of the pretended *Constitutions* as Apostolical or Canonical; Mr *Boyse* has evidently proved these *Constitutions* to be spurious, from the manifest Disagreement between *them*, and the said Epistle, in regard to *Episcopacy*, and the several Orders pertaining to a Church compleatly organized. *Clement* mentions no other than the two Orders spoken of *Philip. i. 1.* *1 Tim. iii.* — The *Constitutions*, both in the Liturgy and in other Places, mention, Bishops, Presbyters, Deacons, Subdeacons, Deaconesses, Readers, Singers, Porters, Virgins, Widows, besides the Body of the Laity: Let me add. The ridiculous Interpretations of Scripture found in these *Constitutions* (as well as other antient ecclesiastical Writings); the numeral Divinity (so justly censur’d by Archbishop *Laud* himself, in the pretended Epistle of *Barnabas*, and) of which there is a Specimen in these *Constitutions*; their Inconsistency

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the Writer to the *Hebrews*; which proves the proper *Everlastingness* both of the Joys of Heaven, and the Torments of Hell, to be not only a *Truth*, but a fundamental Doctrine, a capital Article of our Faith, a Truth of great Importance, and the utmost Consequence. As such it must appear to every one who knows, and considers, that *eternal Judgment* includes as above; which 'tis needless further to insist on, after what has been offer'd already, from other Texts, and in Relation to the Word *aiwv*, or *eternal*. — Some perhaps will incline to add,

*Ecclef. xii. 5.* “Man goeth to his long Home.” For, *long Home*, the Original has, *Beit-olam*, the House of Eternity, or an Age. Most understand it of the *Grave*, and prefer our common rendring. Others read and understand it thus. “Man goeth to his *everlasting Home*,” the House of his Eternity, the Place, or State, where he must take up his everlasting Abode; according to which both *Heaven* and *Hell* are here pointed at; the former as the *House not made with Hands, Eternal in the Heavens*, prepared for the Righteous; and *Hell* as the no less perpetual Abode of the Ungodly.

*Matt. v. 25, 26.* “Agree with thine Adversary quickly — lest the Adversary deliver thee to the Judge — and thou be cast into Prison. — Thou shalt by no Means come out thence, till thou hast paid the uttermost Farthing.” Mr *W.* gives us, on this Text, a notable Specimen of his Skill, and Judgment, as an Interpreter of Scripture. *The Adversary*, he thinks, may be *the Devil*. This,

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is such, and the Force of the Text must be this: As in the Interest of every one who has interest in consistency with the genuine sacred Records in some other things besides *Episcopacy*, and the numerous ridiculous Rites prescribed in them, and laugh'd at by all Persons of Judgment and Taste; all these might be insisted on as Proofs of the *Spuriousness* of these old musty Constitutions, and the extreme Weakness of pleading for them so stiffly and obstinately as Mr *W.* does.

it must be granted, is no singular Conceit of his own. He borrowed it from such choice Expositors as some of the *Fathers* were ; among whom some took this *Adversary* to be the *Body*, others the *Devil*<sup>m</sup>: But why should we be directed to agree with this grand Adversary ? This appeared ridiculous to *Augustin*, as I doubt not it does to many others. Of the different Solutions hinted by the *Antients*, one is this, *To agree with*, or be favourable to, the *Devil* is to refuse sinning, in compliance with his Temptations, and so prevent his being a Sufferer on our Account. If Mr *W.* has observ'd this, and the other trifling, ridiculous Comments on the Text, 'tis strange that he should not discern the Weakness and Folly of them ; instead of which he gravely observes, that, " If by the *Adversary* " here be meant the *Devil*, and the Text relates to " the Prison of *Gebenna* or *Hell*, and not that of " *Hades* ; as it is commonly understood ; this Assertion of our Saviour's most naturally implies, " that at length, tho' not soon, the wicked are to " be delivered out of that Prison, and is clearly against the proper Eternity of Hell Torments." To which I reply, (1.) Whether this Text does or does not refer to the Torments of Hell, 'tis ridiculous to understand the *Adversary* spoken of to be the *Devil*, or to talk of being any way propitious, or favourable, to him. (2.) If the latter Part of this Text does indeed refer to the Torments of another World, the *Adversary* spoken of can be no other than God himself, who, as an holy, righteous Legislator, is an Enemy to his guilty Creatures as such ; and the Purport of the Text must be this : As 'tis the Interest of every one who has incurr'd the Displeasure of a potent Enemy humbly to sue for

<sup>m</sup> Ἀντίδικος δὲ καὶ τὸ σῶμα, ὡς τινες βέλονται, ἀλλ' ὁ διαβολὸς, καὶ οἱ τῶν ἐξομωμένων, &c. *Clement. Alexandr. Strom. L. 4. p. 512.*

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for Pardon and Reconciliation without Delay; so it concerns all who have offended an Almighty Holy God to be reconciled to *him* immediately. "Be diligent that ye may be found of him in Peace without Spot and <sup>a</sup> blameless:" *Labour*, by humble, earnest, continued Requests, *that whether present or absent ye may be accepted of him* °; lest if ye die unforgiven, and unreconciled, ye should be cast, by divine vindictive Justice, into the Prison of the Damned, (call it what you will *Hades*, or *Gebenna*) into which if once cast, you can never get a Discharge out of that horrible Prison: *There* you must lye, and continue suffering, till you have fully satisfied the Law and Justice of God, which no Entreaties, or Sufferings, of the Damned in Hell can ever do.

*James ii. 13.* "He shall have Judgment without Mercy, that hath shewed no Mercy." Here *Judgment without Mercy*, *κρίσις ἀνιδεως*, answers to *Wrath without Mixture*. *Rev. xiv. 10.* This is reserved for the *unmerciful*, and other impenitent Sinners, in the next World. Instead of the merciful, or moderate Chastisements that Providence allots in the present Life, there is to be hereafter *Judgment without Mercy*; consequently no Recovery of the Damned to the Favour of a Sin-hating God, or so much as a Release by *Annihilation*. For if the Damned, after their being punished, and grievously tormented, for a Time, should be reduced to nothing, in that Case there would be a Release from the most wretched Circumstances: And would not *that* be an Act of Kindness and Mercy? Certainly to release such wretched tormented Creatures, in any way whatever, is to shew Kindness and Mercy to them. But this is what none of the Damned are warranted to hope for. None but the great

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God

God has it in his Power to release them, and he has no where told us that he will do it<sup>P</sup>: Consistently with allowing, as I think all do, different Degrees of future Miseries, we think ourselves obliged to abide by this awful Truth, that “ the Punishment “ of every one of the Damned will be insupportable and *everlasting* :” Which having now prov’d from a large Collection of plain express Scripture Testimonies, I could venture to undertake a yet further Confirmation of this capital, fundamental, Article of our Faith, from the many Passages which signify God’s fixed Resolution never to forgive any whom Death and Judgment find impenitent ; and from other Texts which present us with the Doctrine of *Christ’s Satisfaction*, and forbid all Hopes of Salvation but on that bottom ; not to mention the *natural Immortality of the Soul*, which if once prov’d (as some think it may) it evidently follows, that every one of Mankind must be happy or miserable for ever, without a miraculous divine Agency to prevent it. But from such Attempts I chuse to desist ; at least for the present. Enough, and perhaps more than enough, has been suggested already, for confirming the *proper Everlastingness of the Torments of Hell*, and detecting the Vanity of every Sentiment, how pleasing soever to some<sup>Q</sup>, opposite thereto.—But it may be said,

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<sup>P</sup> This arguing must be valid while the *Scripture* is acknowledged as the *Standard*, according to which all Doctrines are to be tried, and by which our Hopes and Fears are to be regulated. Certain *primitive Hereticks* are censur’d by the *Apostle*, for intruding into those things which they had not seen, (Col. ii. 18.) which they had not received any proper Evidence of.

<sup>Q</sup> These are not only *Deists*, and the more licentious of professing Christians, but some serious pious Persons likewise ; among whom, Hopes of the final *Annihilation* of all the Damned, are perhaps more common *now*, than in former Times. The late Mr J. W. one of *Oliver Cromwell’s* Chaplains, has been supposed to be an Asserter of the Doctrine commonly imputed

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Is not this *Over-severe, Cruel, Unrighteous*? Mr *Whiston*, and some others, are confident that it is so. But these Gentlemen, with all their Learning, and Conceit of themselves, may be mistaken. If they take the *Scripture* for their Standard, and judge according to *that* (I am not concern'd at present with those who don't professedly do *that*) the main Question must be, Does the Word of Truth, or a God who cannot lye, speaking in and by his own Word, threaten Sinners with a *Destruction, Punishment, Misery that is absolutely perpetual*, or does he not? If the Word of God does really threaten them with all this, 'tis certain that God has a Right to inflict it; and none are at Liberty to assert that he will not do so. Certainly a most wise, and just God would never threaten to do, what he has no Authority to do; and what the *Lord of all* has an Authority to do, none shou'd be so hardy, and presumptuous, as to pronounce cruel, or unjust. If the Word of Truth does not express a Resolution on God's Part to cast an ungodly World, (Angels and Men) into a *Fire that never can be quenched*, to torment them *for ever and ever*; and if the Opposers of this Doctrine can disprove it, let them favour us so far as to undertake it. Let them prove that the *Fire* kindled by divine Justice, for the tormenting of guilty damned Creatures, is solely, or principally, of the material Kind: and that Sinners cast into this *Fire* will be

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so

to *Origen*, and seemingly favour'd by Mr *W.* p. 113. But I imagine that what was believed by that learned acute Gentleman, was nothing more than the *utter Destruction of Being*, which perhaps Archbishop *T* ——— inclin'd to; which Mr *W.* has openly pleaded for from the Press; which Mr *J. S. of N.* has lately asserted in several Sermons from the Pulpit; and which, if I am not misinform'd, is maintain'd (besides other unscriptural Tenets) by Count *Zinzendorf*, several of the *Moravian Brethren*, and the whimsical conceited Followers of Mr *J. Wesley*.

so burnt up as to be thereby reduced to nothing. In one Word, let them prove our foregoing Interpretations to be false and groundless. It becomes not any wise Christian to be positive in this Case, without very clear solid Proofs. To what I have offer'd, let me have leave to subjoin the following Queries, and propose them to serious mature Consideration.

1. Is not *Sin*, as such, the greatest of all Evils & most abominable in its Nature, and most justly offensive to God? 'Tis as the Apostle *John* defines it, *a Transgression of the Law*, *ανομία*, which Description of it is found even in *Plato* and *Aristotle*. *Sin* is of the Nature of *Unkindness* to God; *Disobedience* to him and *Rebellion* against him: 'Tis a *revolving* from God: 'Tis *Iniquity*, or *Injustice*, with Regard to him: 'Tis a *forsaking* of him, a *departing* from him, *Enmity* against him, who is infinitely more worthy of our Love, Reverence, and Obedience than any other can be; on which Account some scruple not to conceive, and speak, of *Sin* as *infinitely Evil*. Since it offends and dishonours an infinitely glorious God; why may it not deserve *infinite*, i. e. extreme, endless *Punishment*? Even *Plato* cou'd say. "The Wickedness of the Soul is the greatest Evil of all." Yet how insensible are many professed Christians of this most evident Truth? Why have we nothing of it in Mr *W's* late Book? An obstinate Denial of the endless Duration of Hell Torments seems to take its Rise from an Ignorance of the most hateful abominable Nature of Sin, and can hardly be maintain'd without shutting our Eyes against the clear Evidence of this Principle. Let these three Things, the infinite Greatness of God, the comparative Meanness, Baseness, Despicableness of the Creature, and the Scripture Account of Sin, be seriously and thoroughly consider'd by us; and we shall, perhaps

*Duration of Hell Torments stated, &c.* 69

haps readily come into a Belief of *this*, that Sin is of all Evils the greatest, and justly exposes the Creature to endless Misery. As Mr *W*'s Book carries in it no Evidence of his having deliberately weighed these three Things together, it can have little Weight with those who are not too easy to be imposed on, or with them who are thoroughly acquainted with the Subject treated of.

2. Are not *Holiness*, (as it implies an irreconcilable Aversion to Sin) and *punitive Justice* essential to God? How often is he call'd *the Holy One*? No less than about forty Times. 'Tis not more certain, or plainly reveal'd, that he is wise, powerful, good, than that he is an Enemy to Sin, and fixedly resolved to punish it. "He is a God of purer Eyes than to behold *this* Evil." *Habb.* i. 13. *i. e.* he can't look upon it but with the utmost Dislike and Abhorrence. "He is not a God that hath Pleasure in Wickedness,—he hateth all Workers of Iniquity, &c." *Psal.* v. 4, 5, 6. "God is jealous and the Lord revengeth: The Lord revengeth and is furious: The Lord will take Vengeance on his Adversaries—and will not at all acquit the wicked." *Nabum* i. 2, 3, 6. "Our God is a consuming Fire, and it is a fearful thing to fall into the Hands of this living God, to whom Vengeance belongeth." *Heb.* xii. ult. *Chap.* x. 30, 31. The *Wrath*, *Fury*, *Vengeance*, *hot Displeasure*, *fiery Indignation*, that the living God ascribes to himself in his own Word; do not these evidence his implacable Aversion to Sin itself; his invariable Resolution to punish it; and to shew Mercy to none of his guilty sinful Creatures, but in consequence, and consideration, of a Satisfaction to his Justice? Some tell us, that "God may punish Sin if he will," but the Rectitude of his Nature does not oblige him to do it. "He does not act unjustly if he punishes his sinful  
Creatures

“ Creatures according to the Demerit of their  
 “ Crimes, but there is no divine Perfection that  
 “ requires it,” *i. e.* Vindictive Justice is not es-  
 sential to God ; consequently, Sinners may be saved  
 without a proper Atonement, and they whose Sins  
 are not expiated by the Death of Christ, may escape  
 without endless Torments. Thus not only *Socinus*,  
 and his profess’d Followers, but some others, too,  
 chuse to think and speak. But without Leave from  
 the Word of God, which represents an *infinitely*  
*perfect Being* as *the Holy One*, as *a consuming Fire*,  
 as an Hater of all Workers of Iniquity as such ; as  
 one “ to whom Vengeance belongeth,” as one  
 “ who will by no Means clear the Guilty,” as one  
 whose Holiness is a Kind of universal Attribute,  
 his *Power* being Holy, his *Promise* Holy, his *Cove-*  
*nant* Holy, *all his Works*, or Dealings with the Crea-  
 ture, Holy ; and by these Representations it invites  
 us to consider him as an implacable Enemy to Sin ;  
 as unchangeably resolved to punish it ; and as one  
 who may as soon cease to be, as discontinue, hating  
 of Sin, and inclinable to punish it. These Senti-  
 ments, however, are overlook’d, and it may be  
 rejected with Scorn by Mr *W.* Yet when he  
 thought it proper to introduce his bold Attack,  
 on an Article of Faith commonly received, with  
 a large Number of *sacred*, and *apocryphal Testimo-*  
*nies* to the Divine Goodness and Mercy, he ought  
 to have joined therewith the Scripture Account of  
 his Holiness, and punitive Justice : An omitting  
 of which is either chargeable with Unfairness and  
 superficial Dealing, or convicts our otherwise learn-  
 ed Author of having meddled with a Subject he did  
 not thoroughly understand, and had never mature-  
 ly or sufficiently consider’d. Mr. *W.* p. 2. speaks  
 of Dr *T. Burnet*, as having endeavour’d to confute  
 the proper Eternity of Hell Torments, without  
 going

*Duration of Hell Torments stated, &c.* 71

going to the Bottom of that Matter. Verily Mr *W.* as well as *that excellent and good-natur'd Author* has attempted to confute an established Article of the Christian Faith, without examining it to the Bottom, or discovering a competent Understanding of the Grounds and Principles of it; in which Respect this learned Gentleman is justly blameable.

3. Is not *every divine Perfection strictly infinite*? The Holiness and Justice of God no less than his Wisdom, Goodness, Mercy, and the rest? God not only hates Sin, but is the greatest Enemy to it that can possibly be: For he is *the Holy One*; and *there is none holy as the Lord*. What he is as to *this*, he will continue to be *for ever*. His Dislike to Sin and Propensity to punish it being *infinite*, and *unchangeable*, (as all his Perfections undoubtedly are) is it not reasonably presum'd, that Sinners unreconciled to God by the Death of his Son, must continue suffering to Eternity? If not, does not *God's* *hot Displeasure* against them for their Sins considerably abate? Will he not cease to be *infinitely holy*? For what is the *Holiness of God* but a Propensity to act becomingly of himself; a Regard to the Honour of his own Name, a Love to Holiness in the Creature, an Hatred of Sin, and a Will to punish it? If then this Attribute of the Deity is strictly infinite, his Dislike to Sin, his Propensity to punish it, and his Hatred of all Workers of Iniquity as such, must always continue equal to what they are; can never cease; never abate: Which looks liker a Demonstration of the *proper Eternity of Hell Torments*, than Mr *W's* imperfect unfair Representation of God, and his strained violent Interpretations of Scripture, as well as antient human Writings, are of the contrary.

4. As

4. Are we warranted to oppose one divine Perfection to another? or to ascribe to God *infinite Goodness*, and *Mercy*, in any Sense that will not comport with his infinite Holiness and punitive Justice? The great God is indeed *most good*, and *infinitely so*: As good as he is great; as merciful as it is possible for him to be, *i. e.* as good and merciful as he can be, consistently with the greatest possible Dislike to Sin, and the supreme Regard to himself (the Honour of his own Name) that becomes such an one as he is. To ascribe *infinite Goodness* to him in any other Sense, is not to do Honour to him, but to vilify and blaspheme him. It is to set up, and do Homage to, an Idol of our own Fancies, or of human Invention; instead of, and in Opposition to, the one living and true God; who, while he is ready to forgive repenting Prodigals through Christ, is implacably averse to their Sins, is at once infinitely merciful and equally holy, and acts in a full Agreeableness to both these Characters in all his Dealings with the People, whom he loves and saves. *Holiness*, as has been hinted, is a kind of universal Attribute. "A Vein of Purity," as one<sup>r</sup> says, "runs thro' his whole Name. Without Holiness his Wisdom would be Subtilty, his Justice Cruelty, his Sovereignty Tyranny, his Mercy foolish Pity; all would degenerate into somewhat unworthy of God." We conceive falsely, and dangerously, of the infinitely perfect One, if we consider not his Name, Word, Covenant, merciful Dealings with some, and the Punishment inflicted on others, as all of them holy. Query then, whether these four Things must not all of them be either acknowledged or denied together. (1.) *Sin* is so abominable in the Nature of it, as to render

<sup>r</sup> Edward Polhill, Esq; in his *Speculum Theologiae in Christo*, page 26.

*Duration of Hell Torments stated, &c.* 73

render the Creature justly obnoxious to God's everlasting Displeasure. (2.) Infinite Holiness and Justice essentially belong to him ; so that he may as soon cease to be at all, as cease to hate Sin, or disincline to punish it. (3.) This infinitely holy and just One will not, cannot consistently with his Perfections, forgive, accept and save any of his guilty sinful Creatures, but in Consequence of a Fulfilment of his holy righteous Law ; or, which is the same Thing, a Satisfaction to his Justice, either by themselves or by some able sufficient Person in their stead. (4.) The Punishment of damned Sinners, as *ever* incapable of satisfying the Demands of Law and Justice, must be endless.— If the God whom we serve was *infinitely good*, without being *as holy and just*, he might and would, by one Means or another, work about, and make all Things to terminate in, the everlasting compleat Happiness of all his rational Creatures. A God infinitely merciful, but not equally holy, would inflict no Penalties but for the general Good : Whereas the Scripture evidently distinguishes *moderate fatherly Corrections*, and *severer vindictive Punishments*. See *Psal. vi. 1. Psal. xxxviii. 1. Isa. xxvii. 4, 7, 8, 9. Hebr. xii. 6, 7, 8. Eccl. Chap. x. 30, 31. Revel. iii. 19.* Why do the *Deists* plead, that if there is a State of future Punishments, those Punishments will and must be medicinal ? Why does Mr. *W.* affirm the same as to the present Torments of *Hades*, with regard to many, and the most who undergo them ; not without an Hope that those of *Gebenna* may prove so too ? Why do some hope for *all the Damned* being at length restored to the Favour of God, and others for an utter Destruction or Annihilation ? Not because the Scripture does plainly encourage such Hopes, but because they can't reconcile *infinite Mercy*, and an *infinite Dislike to Sin* : But they contemplate, and

pore upon, boundless divine Compassions, without suitable Conceptions of infinite divine Holiness, and Justice. These Perfections, as represented in the Scripture, they are insensible of; or not a little disaffected to. They like not such a Deity as the God of *Israel* is declared to be: They chuse rather a God who is all Mercy without Vengeance, or vindictive Justice, or such an implacable Aversion to Sin as absolutely requires the punishing of it, and admits not of Forgiveness without a Satisfaction. But 'tis not my present Business or Design to expatiate on this Subject (the Connexion of the four Doctrines aftermentioned). However let me propose it to be considered, Whether Sin is not of so hateful a Nature as to involve the Creature in a just Liableness to endless Punishments? Whether *the Holy One* is not infinitely averse to Sin, and whether this greatest possible Hatred of Sin does not require, either such an Atonement as a suffering Redeemer hath made, or the everlasting Sufferings of guilty Creatures uninterested in that Atonement? Whether the Doctrine we now oppose does not convey such an *Idea of infinite Mercy*, as no way consists with *infinite Holiness*, and whether Mr *W's* superficial unfair handling of this awful Subject, is not more calculated to mislead the Unwary, than to satisfy the Judicious, or them who thoroughly understand, and consider the Subject in hand?

5. Is not that Doctrine much likelier to be true, than its contrary, which appears to have the best Tendency to discourage Sin, and strike the Minds of Sinners with a Dread of going on in their evil Ways? Now 'tis undeniable that Thoughts of an everlasting

Remarkably opposite to these was that *Sentiment*, or arguing, of *Justin Martyr*, "If there is a God, the wicked must suffer everlasting Punishment, &c".

*Duration of Hell Torments stated, &c.* 75

*everlasting Hell*, are much more likely to quicken Men to a Concern about their Souls, and render them fearful of continuing in Sin, than Hopes of God's being at length so merciful to the Damned as to put an end to their Torments ; even by Annihilation. According to *this* there is Mercy in Store for the vilest of the *finally Impenitent* : There is room for *some Hope*, even in the Case of *such*. Many indeed there are, whom no Arguings can work to a thorough Perswasion of this. Nothing that Mr *W.* or others may alledge for lessening the Guilt of Sin, the Terrors of God's Wrath, and the extremely wretched Condition of the Damned, can so far influence them, as to banish all Fears and Suspicions of the *unquenchable Fire* that the Scripture does so plainly set before them. But were the Generality once able to reason themselves into a firm fixed Perswasion of the Truth of Mr *W.* Doctrine, 'tis questionable whether Wickedness would not be somewhat commoner than it is, and whether many would not continue gratifying their Lusts, with greater Boldness, and Pleasure, than present Terrors of future endless Torments will admit of. 'Tis true, was the *Annihilation* in dispute ever so certain, while endless Glory is reserved for the Righteous, it would be egregious Folly and downright Madness for any willingly to forego *this*, or to neglect seeking after it by a sincere Repentance, and a patient Continuance in well doing. If there was no unquenchable Fire, or never-dying Worm, to be apprehensive of, would it not be much more eligible *to enter into Life halt or maimed*, than for the sake of present short criminal Gratifications, or Omissions of Duty, to lose solid, satisfying, everlasting Pleasures, and risk a being reduced to nothing *for ever*. I grant likewise, that if the truly Good do so far agree with Mr. *W.* as to disbelieve the proper Eternity of Hell Torments, such

a Mistake is little disserviceable to *them*. Their Love to God being sincere, their Hatred of Sin, as Sin, being unfeigned; their Concern to live with Christ for ever being earnest and habitual, they chuse to “live Soberly, Righteously, and Godly” in this World,” even though they apprehend no *endless Torments* in that to come. But is not every Sentiment opposite to *these*, encouraging to the insincere and ungodly? Will it not harden *such* in their Aversion to what is truly good, and Inclination to what is Evil in the Sight of God?”

6. Are not the *Judgments of God unfathomable, and his Ways past finding out*? Since all God’s Dealings with the Creature are conducted by infinite Wisdom, is it strange if some of them are unfathomable by such narrow confined Understandings as ours are? What then, if ’tis extremely difficult to account for the *Equity, and Goodness*, of so terrible a Procedure as our Doctrine supposes, must it therefore be arraigned as unjust, or unworthy of God; while the Word of Truth so often, and in such strong Terms, signifies to us the Reality of it, and gives such a Representation of the most Holy One as seems to require it? If the infallible Word sets before us *eternal Life, and everlasting Punishment*, must we judge the *former* too grand a thing for infinite Mercy to vouchsafe, or the *latter* too severe for infinite Holiness and Justice to inflict? If the Gentlemen whom we oppose can seriously profess to this purpose; “We have not neglected to weigh the Arguments on both Sides; we have considered

u The *whole Gospel* is κατ' ἐνσέβειαν διδασκαλία, a Doctrine calculated to promote practical Godliness (1 Tim. vi. 3. Tit. i. 1.) consequently the Doctrine of the *Annihilation of the Damned* can be no Article of the Gospel; since it so manifestly tends to encourage a Neglect of true Religion, in the strictness of it, or to speak some Encouragement to impenitent Sinners as such.

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“ considered the Subject as thoroughly and impartially as we can ; not without, a Distrust of our own reasoning Powers, Apprehensions of our own Proneness to Mistakes, and humble frequent Addresses to God for the Teachings and Guidance of his good Spirit ;” This might, and should, perswade us of the Integrity of their Hearts ; but no ways oblige us to embrace a Tenet so generally detested by the best Christians in all Ages, so repugnant to many express Scriptures, and so irreconcilable with God’s infinite Perfection, as the most Holy One, as theirs appears to be.

But will not the Torments of the Damned bring some of them at least to *Repentance* ? And in that Case, why may they not obtain *Forgiveness* ?

R. 1. Put the Case that *all*, or *some*, of the Damned do at length become penitent ; supposing not granting *this* ; can it be proved that the Holy One must thereupon forgive, and discharge them ? God is indeed *ready to forgive* returning Prodigals : There is forgiveness with him, and plenteous Redemption, for the unworthiest and vilest, who are so far influenced by the good Word, and Spirit of God, while in this World, as to return to him by a sincere unfeigned Repentance, and seek after Salvation in a Gospel Way. But what is all this to the Damned ? If penitent Believers are forgiven, ’tis on the Foot of an *Atonement*. Repentance does not, cannot, merit a Pardon. ’Tis for the sake of Christ only, or through the Merit of his Death, that Sinners perswaded to return to God obtain Forgiveness. But,

2. None of the Damned either will, or can ever truly repent. For, whatever Mr *W.* thinks, true saving Repentance is the Gift of God, (*Acts. v. 31. Chap. xi. 18.*) and God has nowhere given Promises of this saving Gift to any of the Damned.

3. In

3. In the Apostles Time there were some whom no Christians, upon rightly knowing their Case, were allowed to pray for, 1 *Job*. v. 16. "If any Man see his Brother sin a Sin which is not unto Death (which the second Death, or future Punishment, does not unavoidably follow upon, according to the Tenor of the Covenant of Grace,) he shall ask," desire Repentance and Forgiveness for such an one, "and he, God or Christ, shall give him Life," Pardon, a Title to eternal Life, &c. "for them who sin not unto Death. There is a Sin unto Death;" (a particular kind of sinning, or Degree of Guilt, that according to the Covenant is not pardonable) "I do not say, that he," any Christian whatever, "shall pray for it."—Now is not this applicable to every one whom Death finds impenitent and unconverted? Has God any where promised Repentance and Remission of Sins to such an one? There is therefore no Warrant to desire or hope for the future Forgiveness, Repentance, and Release of any one of the tormented in Hell.—

But why may not *infinite Mercy* give Repentance to the Damned in order to their being forgiven, and discharged, at least by *Annihilation*.

R. 1. The Scripture acknowledges no *infinite Mercy* but what consists with *infinite Holiness*; which, doubtless, implies nothing less than the greatest possible Hatred of Sin, and such obstinate Sinners as continue to neglect so great a Salvation as that which the Gospel propounds to us. *Heb.* ii. 3.

2. Since *Repentance* is the Gift of God through Christ, as every spiritual Blessing is, it consists not with either *Justice* or *Mercy* (the divine Justice, or the divine Mercy, reported to us by the Gospel) either to forgive any continuing impenitent, or to grant

*Duration of Hell Torments stated, &c.* 79

grant Repentance to any whose Sins are not expiated by the Sufferings and Death of Christ. The Damned, therefore, are incapable of *this Gift*; consequently incapable of *Forgiveness*, and if of *Forgiveness*, of being *annihilated*: For whatever may be said as to our natural Desires of Immortality; 'twould certainly be a great Privilege for tormented damned Creatures to be releas'd, even by Annihilation. 'Tis much better not to be at all, than "to fall into the Hands," and continue in the Hands, "of the living God," as an Avenger of Sin.

But does not our Lord intimate, *Matt. xii. 32.* that Sins not pardoned in this World may be forgiven in that to come? Mr *W.* thinks he does: Whereas the evident Meaning of those Words is no more than *this*, that the Sin spoken of could never be forgiven *at all*. So we are directed to understand them, by the parallel Text in *Mark Chap. iii. 29.*—*he bath never Forgiveness.*—Some hold that the *World to come*, in this Text of *Matthew*, may be *the Gospel Age*, or *State*, then approaching. It was therefore as though Christ had said. "The Sin now spoken of can never be forgiven, either during the legal Economy ready to expire, or in that following Gospel Age which is soon to take place, and continue to the End of this World." But not to insist on *that*. The *Jews* vainly imagined, (as the skillful in *oriental* Matters inform us) that some Sins not forgiven before Death, are to be expiated by *Death* it self: Now in Opposition to *that*, our Lord, for strongly asserting the extreme Danger of the Blasphemers pointed at, might chuse to express himself thus—"it shall not be forgiven him; neither in this World, nor in the World to come." Be that as it will, other Scriptures represent all Sinners as finally proceeded against according to their Works done in the Body, (*Matt. xxv. 42. &c.*  
*2 Corinib.*

2 *Corinth.* v. 10.) and all condemned at the great Day are to suffer *everlasting Punishments*, for those Works; from whence any impartial Person will easily infer, that no Sins continuing unrepented of, and unforgiven, during this present Life, can be repented of, or forgiven, either in Mr *W's* *Hades*, or during the ultimate everlasting Age to be consequent thereupon.

But, are not some Sinners more grievously punished than others, and this Mr *W.* thinks can hardly consist with the common Opinion of the *proper Eternity of Hell Torments*? I answer. As different degrees of *Guilt* are contracted in this World; 'tis reasonable to suppose different Degrees of *endless Punishment* in the next: I say, of *endless Punishment*, insisting upon it, as intelligible enough, that the *endless Duration*, and *different Degrees* of future Torments are no ways inconsistent. Why may not vindictive Justice lay heavier stripes on some than on others, and all be punished *for ever* notwithstanding? If we are not bound to believe *this*, there must be much solider Proofs of the contrary than Mr *W.* or any others, as yet, have vouchsafed to present us with. If they can fairly overthrow what has been offered, they are called upon to attempt it. 'Tis pity but this Matter should be thoroughly canvassed, and examined to the Bottom. Mr *W.* having engaged in an Opposition to the common Opinion, and I having attempted to offer somewhat in support of it; why may not others, more able, prosecute the Subject on either side; either adding Strength to Mr *W's* arguing, or more thoroughly and effectually performing what has been feebly, but, I hope, honestly, and in the Fear of God attempted by me; who, upon the whole, am free to acknowledge, (1.) That wise and good Men may be differently persuaded as to the *Nature of Hell-Fire*,

*Duration of Hell Torments stated, &c. 81*

Fire, and the *Duration* of Hell Torments. (2.) That Mr *W*'s Opposition to the common Opinion, (tho' seemingly, to the last Degree, extravagant, and therefore the less likely to seduce sober serious Enquirers after Truth) is rather more consistent than that of others. For whereas, foregoing Disputers against the *proper Everlastingness* of Hell Torments have not proceeded so far as to oppose the *everlasting Duration* of Heaven's Joys, or to question the absolutely endless Duration of the highest, and best, of subordinate Beings; 'Tis evident from the *Premises*, and Mr *W*. seems to be sensible of it, that all these must stand or fall together. If future Torments are not *properly endless*, neither are the Joys of Heaven *so*: And if this is not true of *both*; it will be difficult, nay impossible, to prove that any subordinate Beings, or any besides the most high God himself, will strictly speaking, live *for ever*. Nay, I think, 'tis not going too far to assert, that if the Scripture Account of the Duration of *Hell Torments* (as well as of *Heaven's Joys*) does not amount to a Declaration, and Proof, of the proper Everlastingness of it; neither can it be proved from the Scripture, that the great JEHOVAH himself will continue to be, and to be infinitely perfect, to all Eternity.—If any believing the proper Immortality of human Souls, distinguish the *positive Punishments* to be inflicted on the Damned, and the *unavoidable evil Consequences* of Sin, supposing the former to be *temporary*, and the latter *strictly everlasting*; this Opinion I hold to be tolerable: 'Tis certainly much more so, than either that commonly imputed to *Origen*, or Mr *W*'s; but whether it exactly corresponds to the Scripture Account? That is the Question. Even according to this milder Representation, the future everlasting State of all the Damned will be to a great Degree miserable.

## 82     *A Collection of GROSS ERRORS*

But if the positive Punishments pointed at are expressed by their being cast into an unquenchable Fire, &c. *these* as well as *the unavoidable evil Consequences of Sin* in a future State (the Sense of Guilt, Horror, Anguish of Spirit, unavoidably arising from lively Apprehensions, of having to do with a Sin avenging God) must be strictly and properly endless: Since the Damned are spoken of not only as *everlastingly destroyed*, and *punished*, but as cast into Fire, and tormented therein, *for ever, and ever*. But I chuse not to conclude without presenting, *A Catalogue, &c. of GROSS ERRORS, and MONSTROUS ABSURDITIES, in Mr W's Book.*

1. "The second Apocryphal *Esdras* was a true Prophet; and this Book still extant in our Bibles, is a genuine Prophecy of the Old Testament." This Mr *W.* says he has largely and fully proved; but to the Conviction of none that I know of. 'Tis too true, that this Apocryphal Book is *still extant in our Bibles*, too often bound up with them; and 'tis much to be lamented, that the Guides of the People are not so careful as they should be, to secure their distinguishing between the *truly Canonical*, and *uninspired* Books. Of this latter sort is the *Esdras* mentioned, if all the Learned, except Mr *W.* and some few others, are not greatly mistaken. *Grabe* was once so weak, and injudicious, as to fancy, that our Lord quoted this Book as a Part of the *Jewish Canon*, under the Character of, σοφία το Θεου, *the Wisdom of God*, Luke xi. 49. in reply to which Dotage, together with what Mr *W.* has advanced as *weakly*, I content my self with referring to the late Dr *Lee's* (the learned Author of *the History of Mountainism*) "Epistolary Discourse on the Books of *Esdras* genuine and spurious, &c."

2. Not only that *Esdras*, but the first Apocryphal Book so called, with *Judith*, *Ecclesiasticus*,  
M
the

*the Wisdom of Solomon, second Book of Maccabees, Testaments of the twelve Patriarchs, Revelation of Moses* <sup>w</sup>, are sacred Books of *the Old Testament*; as the *Epistles of Clement, the Apostolical Constitutions, Hermas, the Ignatian Epistles*, those of *Poly-carp*, and *the Church of Smyrna*, are of the *New*. Here, as well as before, Mr W. is so unhappy as to err fundamentally. His Bible, and that of almost all other Christians, are considerably different. Of the *Apocryphal Books* with *Hermas*, and the *Constitutions*, I have given some Hints already, and chuse to add nothing farther at present. The Genuineness of the *Ignatian Epistles*, has been irrefragably disproved by the most learned *Daillé*, and several others.—*The Testaments of the twelve Patriarchs*, with *the Sibylline Oracles, the Recognitions of Clement*, are, on good solid Grounds, reckoned generally to the *second Christian Century*, as Mr W's second *Clementine Epistle* is to the *third*. The pretended Epistle of *Barnabas*, which Mr W. here refers to as a Book of the *New Testament*, tho' elsewhere he denies it to be properly Canonical <sup>x</sup>, has been invincibly proved a

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spurious

<sup>w</sup> Besides these, Mr W. p. 26. gives us a Text from *Justin Martyr*, not found in our present *Hebrew Copies*. "The Lord God of *Israel* remembered his dead, that were asleep in the Dust of the Earth; and descended to them, to preach his Salvation to them." But indeed *Justin* charges the *Jews* with erasing this Text from the *Septuagint*, not from their *Hebrew Copies*. Supposing, not granting, it to be genuine, (1.) It makes against Mr W. as a Denier of the proper, supreme Deity of Christ, in that it describes him as *the Lord God of Israel*; a Character not communicable to any but the most high God. (2.) The *sleeping in the Dust of the Earth* might be figurative, (as in *Isa. xxvi. 19.*) and the Descent spoken of, might refer to his Incarnation, or his becoming an Inhabitant of our World (as for other Ends so) to preach the glad Tidings of Salvation to Sinners.

<sup>x</sup> For this learned Reason, because 'tis not mentioned in the Catalogue of sacred Books extant in the last of the pretended Apostolical Canons.

spurious, silly, worthless Book by the late Mr J. Jones, in his *Method of settling the Canon of the New Testament*.—As to these Authorities appealed to by our learned, fanciful Author, I assert, and could easily prove, as follows, (1.) The choicest of them are the genuine Epistle of Clement, that of Polycarp, and that of the Church of Smyrna. (2.) Some of them clearly assert what Mr W. calls the *Albanasian Heresy*; or the true Scripture Doctrine of the Trinity. (*Clement's Epistles*, the *Ignatian Epistles*, the *Constitutions*, the *Testaments of the twelve Patriarchs*.) (3.) None of them so much as seem to give Countenance to Mr W's singular Conceit, in regard to the Non-everlastingness of the future Life and Blessedness of the Saints, with all other subordinate Beings. (4.) Neither are any of them plainly favourable to his Opinion, as to the *Annihilation* of the Damned, and the Non-everlastingness of Hell Torments, which, indeed, some of them express as plainly as can be. Mr W's second *Clementine Epistle*, directly applies those Words, *Isa. lxvi. 24.* "to wicked Professors of Christianity;" as do several other of the Ancients. What the Scripture calls, *Hell Fire*, *the unquenchable Fire*, *the second Death*, *everlasting Destruction*, &c. the spurious *Barnabas*, calls, "everlasting Death with Punishment." *Ignatius* likewise calls it *everlasting Death*, (by way of Opposition to that which is temporary) and *everlasting Punishment*. Again, The Church of *Smyrna*, describes it by the Characters of "everlasting Punishment, and the Fire" "that is everlasting and unquenchable." The same, and other very strong Expressions of the proper Everlastingness of Hell Torments occur in the *Recognitions of Clement*, *Justin Martyr*, *Irenaeus*, &c.

3. None of the Souls of the Faithful were admitted into Heaven, antecedently to our Lord's personal Ascent thither after his Resurrection. The contrary to this might be prov'd, from the Case of Enoch and Elijah; from *Psal.* lxxiii. 24, 25; from our Lord's directing his Disciples while here on Earth to pray to God as *their Father in Heaven*; from what he says of the Angels, *Matt.* xviii. 10.—Wherever the Angels of God are, they are in Heaven; So are Saints departed; and so they have been from the Beginning.

4. Christ at his Death, or immediately on his expiring on the Cross, descended to an infernal Apartment called Hades, where he preached the glad Tidings of Salvation by himself to the old pious Patriarchs, and others dead before, and at the Flood: Whereby those Patriarchs, who wanted nothing to render them capable of Heaven, but the Admission under their Head, the great Messiah, and Saviour of all, joyfully believed on him, and were admitted into the Christian Covenant, and ascended with him after his Resurrection into Heaven, pag. 44, 45.

5. The like was done by Christ, and afterwards by his Apostles, not only to the pious Patriarchs, but to those who were disobedient in the Days of Noah also: Which evidently implies, that even these were capable of that Repentance in Hades, which they could not be brought to by the Preaching of Noah. This Mr W. infers partly from two Texts miserably perverted, (1 *Pet.* iii. 18, 19. *Chap.* iv. 6.) from a pretended Text in *Jeremiah*; from an Account of *Thaddeus* in our present Copies of *Eusebius* (which Mr J. Jones, has plainly proved to be an Interpolation) from a Passage in *Hermas*, *Clement of Alexandria*, and *Origen*, as well as the larger *Ignatian Epistle to the Trallians*.

6. The

6. *The Son and Spirit of God did not only preach the Gospel in Hades, but actually baptiz'd Men there.* What old *Hermas* relates in a visionary Way, Mr *W.* conceits to be Fact, pag. 59: Into what Weakness, and Dotages, are Men betray'd, when they transgress Scripture Limits, and are so enslaved to Antiquity, as to join antient Dreams, of we know not whom, with the infallible Word of God? Who *Hermas* was, and when he wrote, none can certainly tell. The famous Decree of *Gelasius* votes his *Pastor* to be apocryphal or spurious.

The first who takes any notice of him is *Clement* of *Alexandria*, who, with all his celebrated Learning, was strangely imposed on in regard to other spurious Tracts as well as *this*: But neither, *he*, nor any of the Antients, quote it or ever refer to it, as a Book of Canonical Scripture.—But to offer some short Hints, of what might easily be made good, in Opposition to the three last mentioned Tenets of Mr *W.* The Scripture speaks of our deceased Saviour not as *descending to Hades*, but as *ascending to Paradise* &c. the same with *Heaven*. 2 Cor. xii. 2, 4. Revel. ii. 7.—The Preaching mentioned 1 Pet. iii. 19. was not of Christ's separate or disembodied Spirit to Souls confined in the *Papists* Purgatory, or Mr *W's* *Hades*, but of the Spirit of Christ, in or by *Noah*, to these antediluvian Sinners who were in Prison, at the Time of the Apostle's writing.—The *Patriarchs*, and other

Old  
y Instead of that Article in the vulgar Creed, *He descended into Hell*, should be, *He ascended to Paradise*. The former is either a needless Tautology, or an Impropriety of Speech, or a gross Falshood, however antient. If by *Hell* or *Hades* is meant the *Grave*, 'tis a Tautology. If thereby the State of departed good Souls is meant, it should be, not *he descended*, but *he ascended*: If the Popish Purgatory, or the State of the Damned is meant, the Article is false; even though it began to be a part of the common Creed about the Close of the 14th Century, and is taken notice of by some earlier Fathers.

Old Testament Believers, were capable of an Admission into the Kingdom of Heaven, even before the Incarnation, as redeemed by Christ; the Benefit of whose Death extended itself through all foregoing Times from the first Promise, *Rom. iii. 25. Heb. ix. 25.*—All those Believers were in Covenant with God; and the *Abramick Covenant*, which gave them their Title to the Heavenly Inheritance, was, whether Mr W. knows it or no, the same will the *Christian, or Gospel Covenant*; as has been often prov'd.—That our Lord descended from Heaven alone, we are free to acknowledge; but that he ascended with a Multitude, the genuine Scripture no where tells us; and was it necessary the contrary might easily be made very probable, in Opposition to Mr W. and his *antient Monuments*.—That none who leave this World impenitent are capable of Repentance in Hades, has been proved already in some Measure, and a fuller Confirmation shall be given of it to the Shame and Confusion of such half taught Divines as Mr W. if called for.—That Souls are, or have been baptized in Hades, to qualify them for an Admission into Heaven, is so unphilosophical, unscriptural, and every way absurd, as to require no Confutation.

7. *We all go to Hades when we die; none to Heaven or Gehenna 'till the Day of Judgment;* pag. 46.

This has been disproved already, as far as is needful for the present.

8. “The Souls of Men are no otherwise immortal than as they survive their Bodies” for a Time. This is not more contrary to what we have advanced before, than, to the *Homily* concerning Hades quoted, pag. 66, 67. and the *Recognitions of Clement*<sup>2</sup>, celebrated by Mr W. as a very

<sup>2</sup> Mr W. quotes this as from *Thaddæus*, and *Ignatius*. The former is mentioned in a part of the *Eusebian History* which  
Mr

very excellent, and a very antient Book. 'Tis indeed as antient as the second Century. It was not *Clement's* in the Judgment of *Eusebius* and *Jerom*, who acknowledged none of the Books fathered on that venerable Antient but his Epistle to the *Corinthians*. How excellent it is, — let the learned judge.

9. *The future Life, and Blessedness, of the Saints, how long soever, will not be properly endless.* Let Mr *W.* mention one Text of Scripture, one antient ecclesiastical Writer, or any one Modern of Reputation, who concurs with him in this rash Assertion of his. The pretended *Apostolical Constitutions*, in as plain strong Words as can be used, attest the contrary. — So do *JUSTIN MARTYR*, and the other *Antients*. — I never heard that either Mr *W's* three *Worthies*, mentioned pag. 1, 2. or Dr *T—n*, or *Socinus*, or Mr *Locke*, or any of the celebrated *Moderns*, did ever call in Question the proper Everlastingness of the Joys of Heaven.

10. “ The future Miseries of the Wicked, instead of being properly everlasting, will be of  
 “ a much shorter Continuance than the future Blessedness of the Righteous. And we are to judge  
 “ of the great Inequality in such *Ages*, (*æones*) as  
 “ are allotted to some, and others of the Damned,  
 “ and their Torments, either from the *System of*  
 “ *the World* (according to which some of the  
 “ Damned may continue tormented Sixty-eight  
 “ Years, others five Hundred and Seventy-five  
 “ Years) or from the famous Ages into which the  
 “ Duration of the World is divided by the old  
 “ Sibylline Oracles, &c. pag. 392.” This I hold

Mr. *J. Jones* has prov'd to be spurious. — This Tradition, as found in Mr *W's* *Ignatius*, is one of the many Proofs that might be given of his not being the true *Ignatius*, or his Epistles being considerably corrupted.

hold to be as ridiculous as the *numeral Divinity* of *Barnabas*, the *Apostolical Constitutions*, and *Clemens Alexandrinus*, afore pointed at.

11. "There is great Reason to hope, that after all the gracious Methods of Providence have been tried, both in this World, and in *Hades*, the far greater Part of Mankind will at Length be brought to some Degree of Salvation." p. 118. What Mr *W.* means by *some Degree of Salvation* he best knows. All truly good Christians are already brought to some Degree of Salvation, during the present Life, 2 *Tim.* i. 9. *Titus* iii. 5. If his Meaning is, that the far greater Part of Mankind will be brought, by one Means or another, to some Degree of future Blessedness, 'tis much more easily affirmed than proved. Neither his *Esdras* and *Hermas*, nor the genuine Scriptures say any thing like it.

12. "As St *Barnabas* thought the Time of Judgment and Perdition was very near in his Days; the same was the constant Opinion of the rest of the Apostles also, till a long Interval between the first coming of the Messias, and the great Day of Judgment was revealed first to St *Hermas*, and afterwards to St *John*: Which Revelations put an End to that Mistake among Christians." Ridiculous! Whatever Mr *W.*'s *Barnabas* thought; that this was not the Opinion of the Apostles, is evident from 2 *Thes.* ii. Was not that Epistle prior both to the Visions of *Hermas*, and the Apocalypse of St *John*? And does not the Apostle there, for undeceiving some good People of *Thessalonica*, foretel a long Interval between the first and second coming of Christ? If the Apostles sometimes speak of *the Day of the Lord* as approaching, or near, 'tis meant either of the Time of Christ's executing Vengeance on the Jews by the Roman Power, (*Heb.* x. 25. *James*

v. 8. 1 *Pet.* iv. 7.) Or, if the *last Day* is intended, how such Declarations of the Nearness of it are to be understood, the Apostle *Peter* informs us, 2 *Pet.* iii. 8, 9, &c. Besides, This Opinion so ignorantly imputed to the Apostles by Mr *W.* did not presently cease among Christians. There are Notices of it in both the II<sup>d</sup> and III<sup>d</sup> Centuries.

13. *The Son of God, and the Holy Ghost shall not continue in Being, and Life, to all Eternity.* This, of all Mr *W.*'s Errors and Absurdities is the most gross, and monstrous. He does not speak it out quite so plainly as the others; but asserts what undeniably implies it. I have already given one Passage of his to this Purpose, p. 16. He speaks indeed of *finite and subordinate Creatures*: But what does he mean by *that*? Are there *infinite* Creatures, or Creatures not subordinate to the most High? Afterwards, having quoted a Passage in *Justin Martyr*, he adds, p. 75. "As to any  
 " Creatures Co-eternity with God himself, I am  
 " not satisfied that it ever came directly into the  
 " Notions of sober Men, till some time after the  
 " Days of this Author; what Opinion soever  
 " modern philosophical Men may have entertain-  
 " ed of such an amazing Co-eternity." That no Creature is, or can be *co-eternal with God*, all grant. To speak properly, the most dignified created Beings, are not *co-eternal* with the great *Jehovah*, either, *à parte ante*, or, *à parte post*: Since the latter implies, not only a *strictly everlasting Existence*, which is communicable to whom God pleases; but *Immutability*, and *Independence* which are absolutely incommunicable. None but the eternal and unchangeable *JEHOVAH* has a right to say, either, *I am the First*, or, *I am the Last*. But what Mr *W.* intends by the *Co-eternity* with God, which he denies to all Creatures,

tures, every Reader of this Book of his easily discerns. At p. 96. he says, "Such a Notion was hardly ever started before the Days of *Athanasius*, that any begotten or created Being had been *à parte ante*, or were to be *à parte post*, truly and properly co-eternal to it's Creator." Where (1.) He confounds *begotten*, and *created*; thereby including the *Son* and *Spirit of God*. (2.) He denies any such Beings to be co-eternal with God the Creator, not only *à parte ante*, but *à parte post*; which as it stands in Mr W's Book, denies not merely their being immutable and independent, but their being *strictly everlasting* also. Thus widely does this Gentleman differ from other Christians and Divines. They, generally, ascribe Immortality to the Souls of Men, as well as to Angels: Mr W. will not acknowledge thus much even of the Redeemer and Sanctifier of God's People!—Lamentable and shocking is the Progress of this Gentleman in dangerous Error: From first questioning, and then peremptorily denying, *the proper Eternity of Hell Torments*, he gradually proceeds to such a Length, as to oppose, not only the proper Immortality of human Souls, and the Everlastingness of the Joys of Heaven, but the strictly endless Duration of the highest and best of Creatures, who according to Mr W. are *the Son of God*, and *the Holy Ghost*. Whether the Apostolical Censure that introduces this Tract is, as yet, applicable to *him*, the Searcher of Hearts alone knows.

To this Catalogue of *Errors* and *Absurdities*, I might subjoin, what Mr W. writes as to the Doctrines of the *Trinity* and *Original Sin*. Each of these, is with him, a most absurd dangerous Tenet. But the debating of *that* is no part of my present Province. I only observe as to the latter two Things. (1.) 'Tis not contradicted by *that* in the *Apostolical Constitutions*, cited by Mr W. p. 60. "Where there is no Sin, there is no Punishment." *Augustin* might have subscribed this as well as *Pelagius*; and the *Calvinists* believe it as sincerely as Mr W. can do. (2.) 'Tis witnessed to even by the Apocryphal *Esdras*, (2 *Esdr.* iii. 21, 22.) and several other of Mr W's Authorities, as *Clemens Romanus*, *Hermas*, *Justin Martyr*, *Irenæus*, *Clement of Alexandria*. I put down one Passage

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of the *last* only <sup>a</sup>. “The *Logos* only is absolutely sinless, “*i. e.* of *Mankind*. To Sin is natural and common to “all.” To this many more Testimonies might be added. But no more of *that*. My principal Design in these Papers was to prove from the Scripture, not the Doctrine of Original Sin, or the Trinity, but the *proper Everlastingness of the Torments of Hell*. If what has been offer’d, is not sufficient for that Purpose, let the Weakness and Inconclusiveness of it, be made to appear.—God grant to Mr *W.* and those in the same Sentiments with him, that they may be directed into a sufficient Knowledge of the Truth; that their Understandings may be opened to understand the Scriptures better than ever; that they may never know by sad Experience, what the *second Death*, the *Wrath to come*, the *everlasting Destruction*, the *unquenchable Fire*, are, that divine Justice has prepared, as for all other impenitent Sinners, so particularly for the “Contentious, and them who receive not the Love of the “Truth that they may be saved.”—*Amen.*

<sup>a</sup> Μονος αναμαρτητος ο λογος. το μεν γαρ εξαμαρτανειν ησιν εμφυλον, και κοινον, *Pædag. Lib. III. p. 262.*

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